

The Modern Mystic

VOL. 1. No. 1.

JANUARY 1937

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JANUARY 1937

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Our Point of View

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But one of the signs of the New Age is the passing of Victorian materialism with a consequent rush by those who are not accustomed to deep-thinking to the extremes of Superstition. The close of the last great war sent thousands whose sandy anchorages had loosened into the arms of waiting mediums. The more recent, if less spectacular, failure of Science has sent others to the Astrological columns of the daily Press.

The thinking part of the population (and without wishing to emulate Carlyle we are yet of the opinion that it is by no means a large part) is wondering just how much truth there is in anything. That fine artist and arch sceptic, Anatole France, doubted whether Truth is discoverable. Our own point of view is that absolute Truth can never be discovered objectively; that many now living are by their nature almost incapacitated

from discovering it however sought; that it can never be communicated through sects and congregations and that it is a matter of and for individual experience. The object of the *Modern Mystic* is to explore some of the many hundred ways which the Buddha said "leads to the One." We are in need of information as to the actual nature or underlying purpose of the ancient rites of initiation, the initiation not only of the Egyptians, Chinese, Indians, but of those Mystics nearer home—the Druids. We need some idea of the real meaning of the Arthurian and other legends, and some deeper understanding of Merlin and of the nature of the Holy Grail.

The *Modern Mystic* regards all organised Religions as offshoots from a single stem of Wisdom whose origin extends long into "pre-historic" times. That in course of time the original teachings were perverted, or possibly never were divulged to the multitude in no way invalidates our attitude. What is certain is that in this noisy and much commercialised world there are a growing number of admittedly "hard-headed" people—business and professional men amongst them who sense the existence of "something" behind this painted scene and who will welcome the experiences and intuitional creative ideas, branches of occult history and learning which will make up the pages of the *Modern Mystic*. There will appear nothing in our pages to offend the susceptibilities of the most ardent religionist

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of whatever denomination, whilst the scientifically-minded will, we hope, find something he has not yet discovered in text-books and mathematical formulæ, and the artist a consciousness which the merely sensual has not yet satisfied.

We do not despise Science. We believe that pure science is capable of proving objectively some of the things which may be perceived spiritually. But we have no intention of sharing in the modern mania for obeisance to the scientist who, in our view, is accorded a respect out of all proportion to his accomplishments. Neither will we make the error of mistaking for pure science its unworthy bye-products designed for still more speed and more sudden death. They are the manifestations of minds with which the human race can easily dispense.

Psychic phenomena is a fact in nature. All the same we do not propose to deal with that part of it which demands the services of mediums. This branch of the occult has become in itself an organised religion, and for that reason we do not wish to associate the *Modern Mystic* with it. We will merely observe, *en passant*, that we do not necessarily agree that the purport of genuine Spirit phenomena is that ascribed to it by Spiritualists. On the other hand, levitation, telepathy, healing, psychometry, and the occult sciences of astrology and numerology, etc., will receive enthusiastic examination, as will also the possibilities of the one-time existence of such forgotten lands as Atlantis and Lemuria. We have mentioned "healing." The maintenance of health will be one of our features, for we think that only those who have some appreciation of the laws which govern the physical have any claim to be considered "mystics" at all.

The Ancient Wisdom.

We take it for granted that many of our readers have stopped to ponder whether the work of the Ancients, of Plato, Pythagorus, Herodotus, Amenhotep, Apollonius of Tyana, Lao'tz, Confucius, Jesus, contains anything that means as much to-day (apart from its obvious ethical value) as it did when these teachers walked this earth? That is the purpose of our enquiry. We wish to discover whether the boasted "progress" of 1937 is real or merely alleged. We intend to debate whether a correspondence exists in the teachings of all great teachers and whether Bacon, Goethe, Faraday, Emerson, Channing, Schopenhauer, Beethoven are not merely the lineal spiritual descendants of the great ones of the past. It is claimed that Signor Mussolini has engaged the services of an alchemist who is to try and replenish Italy's shrunken coffers. Maybe Mussolini is wiser than we think. We propose to enquire into the known activities of the alchemists through the ages.

What is Mysticism?

One of the meanings of Mysticism given by the Oxford Dictionary is: *The opinions, mental tendencies, or habits of thought and feeling characteristic of mystics; belief in the possibility of union with the Divine nature by means of ecstatic contemplation; reliance on spiritual intuition as the means of acquiring knowledge of mysteries inaccessible to the understanding.* This definition, up to the first semi-colon is no definition at all. For the rest it is misleading, "ecstatic contemplation" may to some extent be

indulged in by students and fakirs in the Orient; it forms no necessary part of Western Mysticism. All nature is "Divine"; the Western mystic endeavours to attune himself to natural law by concentration on its workings. There is no "supernatural" law; the mystic merely allows himself to carry on from the point where Science gives the whole thing up. And as soon as Science enters Mysticism, as it does via the latest findings of the physicists, the normal man is entitled to disregard the scientific method altogether and to begin again, starting with himself. As soon as he does this he begins to make some of the discoveries that will engage the attention of the *Modern Mystic*. The latter part of the Oxford Dictionary's explanation is only partly true. Every mystic relies very largely on intuition, but not until he has acquired more than a grounding in Occult science of the objective variety. Vocal and breathing exercises, occult cosmologies, some appreciation of anatomy, the laws of vibration and much besides, all are included in the mystic's education. It is because of the tremendous importance of vibration that music is, *par excellence*, the mystic art. And it is because of the real importance of music that we invited Mr. W. J. Turner—an objective critic of eminence—to write on it. We hope that readers will accept this feature as an indication of our intention to approach mysticism in the only way in which it should be approached—scientifically. In that way is true knowledge gained and the crank averted. The *Modern Mystic* will never publish the romanticism of the neurotic, which is one of the reasons why we shall discourage discussion of mediumship. The true mystic is healthful.

Literature.

We wonder how many of our readers have read "between the lines" when browsing over favourite authors? How many of us, after the great literary adventures of adolescence have returned to Emerson, Montaigne, Shakespeare, Bacon, Faraday, Goethe, Lytton, Heine, to find "truth" where before we had only seen beauty? We shall discover as we go along that many of the great artists were of necessity mystical, that the thrill produced in us by finely declaimed Shakespearean lines may be supplemented by still another quality when re-read in the arm-chair. So it is with the Bible, with Homer, Plato and Bacon. Always running quietly beneath is the limpid stream which reflects back again the gazer's truest self. Admiration for the intellectual achievement of Relativity Theory is one thing; thankful joy for the existence of Gray's Elegy and W. H. Davies is another. We think the *Modern Mystic's* first step is an appraisal of the intellect and an appreciation of its limitations, and when he senses his brotherhood with the sweet singer, and the teller of simple things, the knowledge of his blood-relationship with all that is will not be long delayed.

Correspondence.

We shall be glad to receive letters from readers. Personal experiences of an occult nature (other than seance experiences) will be welcomed. Letters intended for publication should be short. We should especially welcome letters from eye-witnesses of occult and mystical phenomena in other countries and well-attested evidences in support of Reincarnation. Instances of

telepathy, levitation, projection, fire-walking, healing will interest us if accompanied by reasonable, admissible evidence. Letters of criticism and appreciation will be welcomed as guides to the usefulness or otherwise of certain features.

Discussion Circles.

Where a number of readers decide to meet regularly for discussion of mysticism and the occult, we shall be glad to offer our services at any time in recommending speakers and suggesting literature. We wish readers to feel that they can rely upon us for any practicable help in this connection. All that we ask these Circles to bear in mind is that the *Modern Mystic* owes allegiance to no sect, society, "ism" or "osophy" of any kind. But it does owe allegiance to the truth wherever it finds it.

Magic—Black and White.

The time will come when the word "magic" will be dropped from the mystic's vocabulary. There is plenty of evidence (and it will shortly gain our attention) that the "magic" of the natives of Hawaii and of Africa is no less certain in its physical results than is that of "initiates." From which it may be deduced that the intellect has very little to do with it. There would appear to be in both cases a *use* of law, in one case without a knowledge of the power being used and probably complete ignorance of the actual technique, and in the other case, a thorough knowledge of it. Is the intellect something that man himself has developed to his detriment? Does its use lead him farther away from the truth which in the last resort may be perceived but never spoken? The ignorance of mediums is proverbial, another indication that spiritual contact remains independent of the physical brain. And the less said the better about the apparent mental stature of some—nearly all—of manifesting spirits. We are arranging a series of articles on native magic by an eye-witness.

* * * * *

Our readers cannot but be impressed by the array of authors whose work is included in our first issue. This is the quality we shall try to maintain. Some of our contributors require no introduction either to the general reader or to the student of Mysticism. Our Egyptian friend who writes (page 33) on the Rosicrucians will, from his vast knowledge of the subject, write frequently on the historical aspect of Mysticism and on some of the misunderstood mystics of the past. One of the most interesting of these is of course the Comte de Cagliostro, who in a future issue will be given a long article to himself.

Everything possible has been done to provide readers with a unique journal of an unusual kind. We feel certain that the *Modern Mystic* is the herald of the New Age proclaiming the Resurrection in a manner befitting the times of the inherent truth of the Ancient Wisdom. Whether its doctrines are applicable to and demonstrable in these hectic days it is for us to discover, but we believe they are.

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of whatever denomination, whilst the scientifically-minded will, we hope, find something he has not yet discovered in text-books and mathematical formulæ, and the artist a consciousness which the merely sensual has not yet satisfied.

We do not despise Science. We believe that pure science is capable of proving objectively some of the things which may be perceived spiritually. But we have no intention of sharing in the modern mania for obeisance to the scientist who, in our view, is accorded a respect out of all proportion to his accomplishments. Neither will we make the error of mistaking for pure science its unworthy bye-products designed for still more speed and more sudden death. They are the manifestations of minds with which the human race can easily dispense.

Psychic phenomena is a fact in nature. All the same we do not propose to deal with that part of it which demands the services of mediums. This branch of the occult has become in itself an organised religion, and for that reason we do not wish to associate the *Modern Mystic* with it. We will merely observe, *en passant*, that we do not necessarily agree that the purport of genuine Spirit phenomena is that ascribed to it by Spiritualists. On the other hand, levitation, telepathy, healing, psychometry, and the occult sciences of astrology and numerology, etc., will receive enthusiastic examination, as will also the possibilities of the one-time existence of such forgotten lands as Atlantis and Lemuria. We have mentioned "healing." The maintenance of health will be one of our features, for we think that only those who have some appreciation of the laws which govern the physical have any claim to be considered "mystics" at all.

The Ancient Wisdom.

We take it for granted that many of our readers have stopped to ponder whether the work of the Ancients, of Plato, Pythagorus, Herodotus, Amenhotep, Apollonius of Tyana, Lao'tz, Confucius, Jesus, contains anything that means as much to-day (apart from its obvious ethical value) as it did when these teachers walked this earth? That is the purpose of our enquiry. We wish to discover whether the boasted "progress" of 1937 is real or merely alleged. We intend to debate whether a correspondence exists in the teachings of *all* great teachers and whether Bacon, Goethe, Faraday, Emerson, Channing, Schopenhauer, Beethoven are not merely the lineal spiritual descendants of the great ones of the past. It is claimed that Signor Mussolini has engaged the services of an alchemist who is to try and replenish Italy's shrunken coffers. Maybe Mussolini is wiser than we think. We propose to enquire into the known activities of the alchemists through the ages.

What is Mysticism?

One of the meanings of Mysticism given by the Oxford Dictionary is: *The opinions, mental tendencies, or habits of thought and feeling characteristic of mystics; belief in the possibility of union with the Divine nature by means of ecstatic contemplation; reliance on spiritual intuition as the means of acquiring knowledge of mysteries inaccessible to the understanding.* This definition, up to the first semi-colon is no definition at all. For the rest it is misleading, "ecstatic contemplation" may to some extent be

indulged in by students and fakirs in the Orient; it forms no necessary part of Western Mysticism. All nature is "Divine"; the Western mystic endeavours to attune himself to natural law by concentration on its workings. There is no "supernatural" law; the mystic merely allows himself to carry on from the point where Science gives the whole thing up. And as soon as Science enters Mysticism, as it does via the latest findings of the physicists, the normal man is entitled to disregard the scientific method altogether and to begin again, starting with himself. As soon as he does this he begins to make some of the discoveries that will engage the attention of the *Modern Mystic*. The latter part of the Oxford Dictionary's explanation is only partly true. Every mystic relies very largely on intuition, but not until he has acquired more than a grounding in Occult science of the objective variety. Vocal and breathing exercises, occult cosmologies, some appreciation of anatomy, the laws of vibration and much besides, all are included in the mystic's education. It is because of the tremendous importance of vibration that music is, *par excellence*, the mystic art. And it is because of the real importance of music that we invited Mr. W. J. Turner—an objective critic of eminence—to write on it. We hope that readers will accept this feature as an indication of our intention to approach mysticism in the only way in which it should be approached—scientifically. In that way is true knowledge gained and the crank averted. The *Modern Mystic* will never publish the romanticism of the neurotic, which is one of the reasons why we shall discourage discussion of mediumship. The true mystic is healthful.

Literature.

We wonder how many of our readers have read "between the lines" when browsing over favourite authors? How many of us, after the great literary adventures of adolescence have returned to Emerson, Montaigne, Shakespeare, Bacon, Faraday, Goethe, Lytton, Heine, to find "truth" where before we had only seen beauty? We shall discover as we go along that many of the great artists were of necessity mystical, that the thrill produced in us by finely declaimed Shakespearean lines may be supplemented by still another quality when re-read in the arm-chair. So it is with the Bible, with Homer, Plato and Bacon. Always running quietly beneath is the limpid stream which reflects back again the gazer's truest self. Admiration for the intellectual achievement of Relativity Theory is one thing; thankful joy for the existence of Gray's Elegy and W. H. Davies is another. We think the *Modern Mystic's* first step is an appraisal of the intellect and an appreciation of its limitations, and when he senses his brotherhood with the sweet singer, and the teller of simple things, the knowledge of his blood-relationship with all that is will not be long delayed.

Correspondence.

We shall be glad to receive letters from readers. Personal experiences of an occult nature (other than seance experiences) will be welcomed. Letters intended for publication should be short. We should especially welcome letters from eye-witnesses of occult and mystical phenomena in other countries and well-attested evidences in support of Reincarnation. Instances of

telepathy, levitation, projection, fire-walking, healing will interest us if accompanied by reasonable, admissible evidence. Letters of criticism and appreciation will be welcomed as guides to the usefulness or otherwise of certain features.

Discussion Circles.

Where a number of readers decide to meet regularly for discussion of mysticism and the occult, we shall be glad to offer our services at any time in recommending speakers and suggesting literature. We wish readers to feel that they can rely upon us for any practicable help in this connection. All that we ask these Circles to bear in mind is that the *Modern Mystic* owes allegiance to no sect, society, "ism" or "osophy" of any kind. But it *does* owe allegiance to the truth wherever it finds it.

Magic—Black and White.

The time will come when the word "magic" will be dropped from the mystic's vocabulary. There is plenty of evidence (and it will shortly gain our attention) that the "magic" of the natives of Hawaii and of Africa is no less certain in its physical results than is that of "initiates." From which it may be deduced that the intellect has very little to do with it. There would appear to be in both cases a *use* of law, in one case without a knowledge of the power being used and probably complete ignorance of the actual technique, and in the other case, a thorough knowledge of it. Is the intellect something that man himself has developed to his detriment? Does its use lead him farther away from the truth which in the last resort may be perceived but never spoken? The ignorance of mediums is proverbial, another indication that spiritual contact remains independent of the physical brain. And the less said the better about the apparent mental stature of some—nearly all—of manifesting spirits. We are arranging a series of articles on native magic by an eye-witness.

* * * * *

Our readers cannot but be impressed by the array of authors whose work is included in our first issue. This is the quality we shall try to maintain. Some of our contributors require no introduction either to the general reader or to the student of Mysticism. Our Egyptian friend who writes (page 33) on the Rosicrucians will, from his vast knowledge of the subject, write frequently on the historical aspect of Mysticism and on some of the misunderstood mystics of the past. One of the most interesting of these is of course the Comte de Cagliostro, who in a future issue will be given a long article to himself.

Everything possible has been done to provide readers with a unique journal of an unusual kind. We feel certain that the *Modern Mystic* is the herald of the New Age proclaiming the Resurrection in a manner befitting the times of the inherent truth of the Ancient Wisdom. Whether its doctrines are applicable to and demonstrable in these hectic days it is for us to discover, but we believe they are.

If you share with us the belief in a need for a journal of this kind, your most practical expression of it will be made by placing a regular order with your newsagent, and by showing your own copy to a friend.

The Editor.

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Prelude to Revolution

'The following extracts have been taken, by kind permission of the publishers, Messrs. Ivor Nicholson & Watson, from Mr. Rom Landau's new book 'THY KINGDOM COME' (5/-) to be published on February 4th.'

by Rom Landau

I

WE DO NOT need to wait for Pythia's ubiquitous cry nor question the guardians of secret wisdom to hear the voices of the coming revolution. It expresses itself, not only in the usual contrast between ages and generations, but cries out loudly in every aspect of life without exception.

The centuries have never witnessed such profound changes in the political structure of the Western world. Thrones have crashed before, but the gradual splitting of the world into an enforced totalitarian order—fascist or communist—and a democratic one based on individualism, liberty and freedom of conscience, introduces an entirely new form of world balance, newer than was ushered in by any revolution in modern history.

The artist, after a millennium of representational art, gropes for entirely new values—not for mere changes in form and range of interest.

Nowhere, perhaps, are the voices of the coming revolution more audible than in scientific thought. Science takes a step into the unknown—but not along the old road of material progress which led from horse-power to steam, and from steam to electricity, from travelling at thirty to travelling at three hundred miles an hour. These are differences of degree and not of kind. The electric spark belongs to the same category of matter as the horse. To-day scientists are reconsidering their whole attitude towards matter. Some of them hardly dare to go on using the term "matter." Sir James Jeans recognizes that an objective scientific truth cannot exist without the subjective spiritual perception of the observer. The boundary between the two dissolves in ambiguity.

II

Those with eyes to see and ears to hear know that the revolution which has already begun is different from any revolution in the past. It involves not only a class or a nation, but man as an individual spiritual being. For centuries tyrannized over by matter and rationalism, the spirit at last revolts. It is beginning to wake up to a new awareness of itself, and to find the reality of the divine within.

The more enlightened among modern scientific leaders discover the birth of this new spiritual awareness within the domain of their own work, and acknowledge it with some bewilderment. Men like

Mr. Rom Landau is the brilliant author of "God is my Adventure," "Seven" (an experimental autobiography) and of biographies of Marshal Pilsudski and Paderevski. He was born in 1899, the son of a successful architect. During the war the family lost everything, after which the author spent several years in Germany, where he became sculptor and art critic, resulting in the publication in 1925 of a critical history of continental art. In 1926 tried to "go native" in a North African oasis. Settled in England. Went round the world in 1930-1 partly as the guest of the Captain of a British warship.

Photo by
Norman
Parkinson



Sir Arthur Eddington, Sir James Jeans, Professor Julian Huxley, Sir Ambrose Fleming begin to realize that the purely spiritual issues, even the religious and mystical ones, are of paramount importance in a scientifically truthful conception of the world. They seem to suspect that the one-sided emphasis placed hitherto on matter and on the measurable is one of the causes of the present plight of our civilization.

"In man, things which are not measurable are more important than those which are measurable," exclaims Alexis Carrel in a voice which clearly betrays the approaching revolution in science. And turning to the future which must evolve out of that revolution, he claims that "we will not accept the tyranny of mechanics, physics or chemistry—we will renounce the intellectual attitude and its arbitrary definition of the real."

III

The future speaks in the longings of men who, sensing the failure of the old materialism, enter the secret closets of their own souls to meet there powers more reliable than those of the past.

Thus, the coming revolution is primarily in man's relationship to God, even in its most material aspects. "Modern physics lends support," says the philosopher C. E. M. Joad, "to idealism and suggests, if it does not actually require, a religious interpretation of the universe."¹

Ruled for centuries by soldiers, politicians and financiers, by intellectualism, dogma and formalism, humanity longs at last to be ruled by its own realization of the divine. Growing numbers suspect that the divine cannot become real for them unless they discover it within the depths of their own hearts. Only from there can they reach out to it, unhindered by doctrine or compulsion.

IV

It is no accident that Church membership is decreasing in proportion to the increase in membership of those many unofficial religious and spiritual bodies which endeavour to approach the divine through personal effort rather than through dogma. The falling number of worshippers is not a proof of a dying religious feeling, as is sometimes said, but rather a proof that institutional religion in its present form is unable to satisfy the religious urge of our time.

¹ *Guide to Modern Thought*, by C. E. M. Joad.

He evinced a strong interest in the Occult, Philosophy, and Mysticism from early boyhood, which in more recent years led him to a study of various unorthodox spiritual movements. Some of the results of these studies are embodied in "God is My Adventure." Advocate of a non-dogmatic, spiritual Christianity. Representing "independent religious thought" he was one of the speakers at the "World Congress of Faiths," of which he is a member of the Executive Council. His new book, "Thy Kingdom Come," from which "Prelude to Revolution" has been extracted, will be published next month by Messrs. Ivor Nicholson and Watson Ltd.

Church revivalism here and there usually has a purely local or temporary significance. It is due to the personal efforts or the popularity of a certain preacher, to the great distress in a certain area or to similar circumscribed causes. It rarely seems to emanate from the spiritual power of the Church itself.

The new revolution will not be fought in any particular country, church or community. The revolt of the spirit is not limited by race or class. Nor will it be fought for or against institutional religion. It will be fought for man's individual relationship with God.

V

To many seekers after truth there comes a moment when the idea of the divine ceases to be abstract and becomes a living reality. The experiences that may bring it about are manifold, and their essence can hardly ever be conveyed in intellectual terms. Yet the core of the faith awakened by such experiences is usually the same, even though its individual aspects vary.

In most cases such a vision reveals God as the basis and the centre of the universe and of all existence. For me that God is not an abstract metaphysical conception, but intensely personal.

God can be imagined only in that domain of spirit which permeates absolutely everything. To be personal in that domain does not mean to be restricted by the limitations implied by the ordinary idea of personality. We must imagine God as ever-present in all time, past, present and future (and in any other dimension of time which may exist besides those known to us) and in space, here and everywhere. Intellectual thought naturally finds it hard to grasp such ideas. They appeal more to our heart than to our brain. Indeed, if God could be comprehended by the brain He would not be God.

The everpresence and timelessness of God could perhaps be suggested—inadequately and for those alone who find it difficult to dispense with a rationalistic interpretation—by comparison with atmosphere or air. Let us imagine, then, an atmosphere which penetrates everything and has a personal consciousness; and let us imagine further that it has a flawless knowledge and memory of everything that it ever penetrated and will ever penetrate. Now imagine that such atmosphere exists not only around this earth but throughout the entire universe, and multiply that vision an endless number of times. The result may give us a clumsy "rationalistic" vision of the divine. Nevertheless there is nothing in it to exclude the personal character of God.

VI

Every personal experience in which the divine becomes a concrete fact can be regarded as mystical. No one can teach us such experiences; no one, not even St. Augustine or St. John of the Cross, can give us a wholly accurate account of them. But their range is far wider than is usually assumed. It is wrong to think of them only as visions achieved in exaltation, though it is true that a mystical experience cannot be attained in our ordinary state of mind. It requires an inner unity of purpose and spiritual tension of exceptional power to throw open the doors that separate us from the divine. Our whole being must be so intensely awake as to promote a natural relationship with God. There is no strain, no doubt. In fact, whilst it lasts, we are aware of nothing but that relationship. The world around us, the troubles that have thrown us into the particular mood, vanish in our burning desire to be worthy to become an instrument of the divine. In its own limited way every ardent prayer or meditation can carry within it the seeds of mystical vision.

I personally believe that in our time a mystical experience should be spoken of only in terms of its practical application.

By its very nature it is so intimate that even the most faithful account cannot be of much use to others. But it can become of some value if it affects our character and thus our actions.

VII

Next to the cultivation of our character there is nothing more important than the acquisition of knowledge—both a more general, less specialized and more truthful knowledge based on the countless investigations and achievements of the physical sciences, and a knowledge which for want of a better name must be called occult. It is a knowledge which cannot be approached solely through our senses and understood by the rational means of our intellect. Only those who have the desire and the gift to possess it can do so. "For verily I say unto you," says Christ, "that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."¹ Hidden knowledge is particularly important in these days when our ethical and intellectual foundations are shaken by revolutions of all kinds.

VIII

It has been my good fortune to have known and studied some of the occult teachers and movements of our own time. The first thing I learned was how misleading the word "occult" has become. For what is known as the occult is usually something perceived through channels as yet unrecognized officially by science, yet as natural as any scientific truth. Occult phenomena are supernatural only in so far as ordinary science has been unable to analyse them. To deny their existence on that account would be as shortsighted as to deny the existence of love or of beauty merely because they cannot be dissected under the microscope, or because some of us may not possess the organs for their perception.

Until a few years ago science would not even discuss such "uncontrollable" powers as telepathy. Yet at the Conference of the British Association in 1936 Professor Julian Huxley admitted that it was impossible to deny the reality of telepathy and of even more subtle and more mysterious powers which, although operative in human life, cannot be detected by our present scientific methods.

Dr. Alexis Carrel goes even further and states that "the study of phenomena of clairvoyance should not be neglected any more than that of chronaxy of nerves."²

Serious occult study probes into the very foundations, the very background of the physical world. It never forgets the unity of the spiritual and the physical. In Rudolf Steiner,³ one of the most important exponents of occult knowledge, we find an equal concern with the mind and the body of man, with plants, minerals and metals, with the history of mankind and the technique of the physical sciences. Yet they are always investigated in the light of the spiritual powers responsible for them.

Everyone interested in a truthful approach to medicine and education, biology, astronomy, agriculture and physics must consider the hidden interdependence between man and the cosmos, and between the elements and organs of the microcosm represented by man and the corresponding elements of the macrocosm as we find them in the universe.

(Continued in Page 44).

¹ Matt. xiii. 17.

² *Man, the Unknown*, p. 156.

³ The Austrian Rudolf Steiner (1861—1925) was the founder of a new cosmological science called Anthroposophy. His method combined the ordinary scientific approach with purely occult investigations. The depth and the exactitude of his clairvoyant perceptions make him one of the greatest occultists of all times. Steiner's discoveries and methods are beginning to exercise their influence over the medical science, agriculture and education in many lands.

Reflections on the Nature of "After-Life"

by William Gerhardi

Author of "Resurrection," "Of Mortal Love," etc.

THERE is general agreement that space can be measured in three directions. There is no mystery about space having three perpendicular measurements—length, breadth and depth. This is why we call space three-dimensional. We have even grown accustomed to hearing time described as the fourth dimension of space. But that time should itself possess three dimensions—three perpendicular measurements—is a revolutionary thought. It is of special and general interest, as it throws new light on the nature of after-life.

The idea that there is another time running, as it were, at right angles to our own is accepted by new physics. Mr. J. W. Dunne stipulates for an infinite regression of time. Mr. Ouspensky however, confines the universe within six dimensions—three dimensions of time and three of space. These, as it were, form an "octave" which is repeated on different scales. It contains everything as it includes all possible combinations of possibilities.

The theory that time, like space, is a three-dimensional "solid" is brilliantly argued by Ouspensky, who demonstrates with a wealth of philosophical and scientific detail that we make a fundamental mistake in regarding "eternity" as an infinite extension of time, whereas "eternity" means another dimension of time.

To compress the implications of this argument of three dimensions of time, let us begin by considering the first and the second. If we imagine time as a dotted line and every moment we live as a dot on that line, then eternity must be imagined as a series of perpendicular lines running through each moment of time and perpetuating that moment in eternity. Eternity is the "woof," and time the "warp" in the fabric of our lives. Time as we know it supplies us with a new "now" every moment. The cross-threads of eternity prolong each "now" in perpetuity. Eternity, therefore, is the second dimension of Time, our own familiar time being the first. Alternatively, time is the fourth dimension of space-time, and eternity the fifth.

Ouspensky, alive to every possible implication, omits the most attractive aspect of this fifth dimension. His fifth dimension is Eternal Recurrence, but he fails to recognise that the lines of eternity provide an individual with the opportunity of re-living his life with that insouciance, compassion and detachment he sorely lacks in this life because in this life he is consumed with the anxiety of suspense. Ouspensky's eternal recurrence is a prison in which I do not believe. Ouspensky rightly says that the

change we call death means that the time of the given individual ends. Yet his eternity compels a man to do time round and round the same exercise ground.

How does he arrive at his conclusion that in the fifth dimension our lives must of necessity repeat themselves indefinitely, unless compelled through inner progress to lift themselves out of the vicious circle? The straight lines of the diagrams employed hitherto to illustrate our argument, he says in effect, are a concession to the infirmity of our minds which would find it confusing to follow a diagram of intersecting curves. In reality, all straight lines being curves, the line of our time would inevitably close on itself in a ring, the point of death being succeeded by re-birth, and the round of life repeated indefinitely till an upward trend of spiritual development turns the vicious circle into a spiral.

It is at this point that I venture to differ from Ouspensky. Straight lines, curves and spirals exist for us merely as illustrations. Why should we be their slaves?

Why do we look back with such love on our past which returns to us suddenly with a whiff in the air, a colour, a sound, so that we feel ourselves transplanted into a moment we did not enjoy nearly so acutely at the time it took place? It is, I suspect, because we have inadvertently transgressed into the fifth dimension where that moment, isolated and pure, is laid out in eternity. We enjoy the moment just because we are no longer chained to the next, and the next, And since the whole point of eternity is that it perpetuates each "now" for itself, it is a fundamental weakness of Ouspensky's philosophy to conclude that eternity merely provides us with the implacable necessity to walk the same plank of suspense in the same dismal direction, jumping from moment to moment. I have reason to think that in the fifth dimension we choose our "nows" at will and that, because we are no longer tied to them, we realise our life in the real present tense as we are unable to do while we are on the move, so to speak.

In my book "Resurrection" which, I regret to say, was issued in the form of "fiction" as it conformed perforce to a modicum of literary convention, I have devoted thirty-five pages to a description of life as it is lived on this fifth dimension of

space-time (or second dimension of time, whichever way you care to call it), whose real name is Eternity. It is a state of being which many have experienced. It is a form of ecstasy known to saints. Poets and genuine prose writers of all ages have found their inspiration in recording these fugitive moments. Proust has

William Gerhardi was born in St. Petersburg, the son of a British cotton-spinning manufacturer. Educated at a German school in St. Petersburg, and later at Worcester College, Oxford, of which University he is an M.A. and B.Litt. Education interrupted by the war. Became trooper in the Scots Greys. Later as second-lieutenant, lieutenant, and captain with the British Military Attaché at the Embassy in St. Petersburg during the Russian revolution and with the British Military Mission in Siberia.

His first book, "Futility," received high praise from H. G. Wells, Lord Oxford, Katherine Mansfield and others. His second novel, "The Polyglots,"



Photo by Lafayette.

firmly established his reputation. When H. G. Wells first met William Gerhardi he refused to pass through a door before him. "No, you go first," he said, "You are to-morrow; I am yesterday."

Mr. Gerhardi considers his most mature work to be "Resurrection," which contains a wonderfully lucid account of astral projection. Unfortunately "Resurrection" was published in the form of a novel and not all readers and critics accepted it for what it was, a truthful account of a personal experience of the author's. Apart from the real worth of Mr. Gerhardi's contributions to the literature of occultism, readers will not be slow to appreciate the artist in words.

tapped these strange air-pockets of time or, as he puts it, "vases" containing our authentic impressions and suspended along the heights of our changing years. They are situated, so to speak, along diverse altitudes. But if memory, Proust says in effect, has kept its distance, its isolation, a sudden tapping of these vases by some scent or sound in the common day will release the contents of an existence sheltered and withdrawn from Time and cause us suddenly to breathe a new air, satisfying because it is the air we had already breathed, and purer than the air of poetry which vainly seeks to enter Paradise and cannot give this profound sensation of renewal, the only Paradise which is not the dream of a madman being the Paradise we have lost.

It is when he deals with his sixth dimension—the "solid" of time—that Ouspensky is at his most brilliant. What is the sixth dimension? "In every moment," says Ouspensky, "and at every point of the three-dimensional world there are a certain number of possibilities. In 'time,' that is, in the fourth dimension, one possibility is actualised every moment, and these actualised possibilities are laid out, one opposite another, in the fifth dimension. The line of time repeated infinitely in eternity, leaves at every point unactualised possibilities. But these possibilities, which have not been actualised in one time, are actualised in the sixth dimension, which is an aggregate of 'all times.' The lines of the fifth dimension, which run perpendicular to the line of 'time,' form as it were a surface. The lines of the sixth dimension, which start from every point of 'time' in all possible directions, form the solid or three-dimensional continuum of time, of which we know only one dimension."

Herein lies the human interest of Ouspensky's theory. His sixth dimension provides for the realisation of all that "might have been." There was a play of J. M. Barrie's which, though erring on the sentimental, saccharine side, yet touched, without its author suspecting what he was doing, the very essence of after-life. A tender daughter might now have warmed the heart of the ageing childless couple had they but chosen otherwise. Spun and woven of that which *might have been* the conception of the fantasy is so poignant that it wrings the heart.

In Ouspensky's philosophy the "might have been" is the very substance, the "time solid," he calls it, of after-life, if you have followed the argument closely. The possibilities opening out to the human mind alarmed by the prospect of an eternity which smacks of a "sameness" are infinitely varied. The implication, it must never be forgotten, is that all our lives which "might have been" are lived in reality parallel with the life of which we are aware, but that through being conscious at present only of one dimension of time we are aware but of one thing at a time. The other things, the "might-have-beens," are there too. Their lines of time run in the sixth dimension, above and below our conscious line of time. Across them, as across our conscious time, run the lines of eternity perpetuating every moment of the "might-have-been" in the fifth dimension. There we will find them.

I am tempted to go further and break Ouspensky's compulsory sequence of events in the sixth dimension as I have broken the compulsory sequence of the fifth. The very quality of eternity presupposes liberation from the heavy chains which remorselessly

link one moment to its fellow prisoner. The fifth dimension implies freedom for whoever enters there. The spirit may leap from one eternal moment to another at will, ignoring the sequence prescribed to us in one-dimensional time. We manage as much in memory now. And eternity is but an actualization of memory. Those illegitimates, the "might-have-beens," will come to memory when the two hidden dimensions of time come visible to the transfigured eye.

Is such a conception of liberty so unreasonable? After all, we are no slaves of space—only of time. At dinner one night a woman, impatient with what she thought was our visionary talk, exclaimed: "This time of what-not dimensions—where does it get me *in the end*? That's what I want to know!"

She lived, I said, on the solid three-dimensional earth—in London as it happened. What was her ultimate destination? She travelled as she pleased. She could stand still. But she could not prevent time pushing her forward. Why? Because she enjoyed three dimensions of space, but only one of time. Her question of ultimate destination in time was one-dimensional and would not arise in three-dimensional time any more than it arises now in three-dimensional space.

Imagine, then, the richness of after-life which, multiplied by itself, by all the possible combinations contained in a six-dimensional manifold—three of space and three of time—offers an endless and abiding choice of realisations. A state of being in which, in Ouspensky's phrase, every point of time touches every point in space—when everything is everywhere and always. It may be the idea of dimensions in time with its corollary of realisation in pity and love that Paul the Apostle attempts in the Epistle to the Ephesians: "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height." A life where time has length and depth and breadth. A life containing all that has been and all which *might have been*.

But—think—that "might have been" can be terrible as well as tender. Louis XIV was appalled at what *might have happened*. When the king came down the steps of his palace he noticed that the horses were panting, and the *roi-soleil* gathered that the coachman must have galloped up to save time. With haughty horror the king took in the full meaning of the scene, and turning to his courtiers he said: "I *might have been* kept waiting!"

Terrible for the king. Terrible, too, for the coachman. The anecdote, trivial as it seems, in reality forms the very fabric of after-life. It follows that Barrie's fantasy is not purely a "fantasy"—the term by which the unimaginative condemn reality expressed in images. Nor is old Louis' fear of being kept waiting an idle fear. In the real and complete world he has been kept waiting with all the consequences which this entails. The childless couple have their child in a life of infinite combination of possibilities. And this is not a fantasy, but the conclusion to which tend the most able and serious of contemporary thinkers. Nor is it new—except in exposition. It is but the Kingdom of Heaven of which Christ spoke in images, the Nirvana to which Buddha alluded in similes, the reality which all mystics, poets and saints understand as felicity. It is here, the real world, side by side and standing over this sorry dream of life.

{ Mr. Gerhardt's article in our issue for
February: "My Greatest Experience" }

Delius and Nietzsche

by W. J. Turner

MOST contemporary musicians would agree that the chief contributors to musical composition, born in England during the whole period from the beginning of the nineteenth century unto the present day, were Elgar and Delius. These two composers stand out definitely as the principals among a crowd of what must be termed, relatively to them, as minor figures. Elgar was born in 1857, and Delius at Bradford, Yorkshire, the son of a naturalized German merchant, Julius Delius, in 1863. Elgar's father was a musician, but Elgar was largely self-taught and never went to any school or academy of music. Delius had some desultory but perhaps valuable early instruction, but he was 23 years old before he went, in 1886, to study in Leipzig, where he met Grieg, who was perhaps the chief musical influence in his life.

The book which Mr. Eric Fenby has written about Delius* is unique in English musical literature. I am astonished that at this day such a book could have been written, so superior is it to the kind of book about musicians we have been accustomed to read during the present century. It is that rare thing a real book written from a wholly personal and genuine point of view. Mr. Fenby tells how, as a young, Yorkshire, largely self-trained musician, he became an ardent admirer of the music of Delius and Elgar, and it is not long before he commits himself frankly.

On the second page he writes :

"There is one thing the world, with all its rottenness, cannot take away from us and that is the deep and abiding joy and consolation perpetuate in great music. Here the Spirit may find home and relief when all else fails. It offers an 'Open Sesame' to a world of contentment such as naught can offer in this brief sojourn here, until at last we shall be brought into the presence of that 'Eternal Light which loves and smiles.'"

A little further on he says that Elgar at the beginning of the second part of the *Dream of Gerontius* has given :

"perfect expression to that rarest and sublimest of all moods—the mood to which all composers should surely aspire, the mood which savours of that heavenly world wherein lies our destiny, whether we have the courage or honesty to admit it or not—the mood of blessed felicity, by which I mean an active and loving rest in God. This is far removed from sanctimoniousness, but surely we of this tired world need such music of rest and felicity as never before. The debt of humanity to its great music-makers can never be paid, and, though most of them went hungry of the things of this world, their need is not to be reckoned in gold. It was in

* DELIUS AS I KNEW HIM. Eric Fenby.
Geo. Bell & Sons, 1936.

Walter James Turner, playwright, poet, and music critic was born in 1889 and received his education at Scotch College, Melbourne, and later at Munich and Vienna. We are very proud to number Mr. Turner amongst our contributors, for of all present-day writers on composers and the essentially mystical art of music, he appears to us to have the greatest appreciation of its spiritual basis. Amongst his major prose writings are three penetrating biographies : "Beethoven," "Berlioz,"

such a mood of intense gratitude for all the loveliness Frederick Delius had brought into my life that I first wrote to him, in the hope that it might give him pleasure to know that his music had meant so much in the life of a very young man."

One of the works of Delius to move Mr. Fenby, "so strangely and unaccountably," as he says, was Delius's *Mass of Life*, a setting for chorus and orchestra of Nietzsche's *Also sprach Zarathustra* and Mr. Fenby, expressing his admiration, wrote to Delius, who lived at Grez-sur-Loing near Fontainebleau, in 1928. A little later, having read some articles about the composer and thus learned that he was now blind and partially paralysed, he wrote again offering his services as an amanuensis being, as he vividly describes, obsessed with the helplessness and misery of this man who was now unable to continue his life's work, musical composition. How he arrived, was welcomed and lived for about three years in Delius's house, learning to take down music from dictation those interested may learn from Mr. Fenby's book. I am only concerned here with a particular aspect of it.

A great shock awaited Mr. Fenby who, as he makes very clear to us, is a believing Christian, when he found that Delius was what in the nineteenth century, was described as an atheist :

"He had no faith in God, no faith in his fellow men, only a proud and simple faith in himself . . . I should have been very communicative about many things other than music had he not killed all my desire to do so, by a remark . . . we had been talking about Haydn . . . and I had said that I was most anxious to hear a performance of his *Creation* . . . 'There is one enchanting passage, Delius,' said I, 'that always makes me wish that I had known old Haydn . . . It goes, 'and God created great whales and every . . . ' 'God?' interrupted Delius, 'God? I don't know Him!'"

Now I have never been an unreserved admirer of the music of Delius, although my praise of certain qualities in his opera, *The Village Romeo and Juliet* was quoted by the late Mr. Philip Heseltine in his book on the composer. Since then, owing largely to the activity of Sir Thomas Beecham on his behalf, Delius has become generally accepted as the English composer who, with Elgar, is most worthy to represent this country's contribution to music during the past fifty years. But what is strange is that Mr. Fenby, given his outlook, did not when first hearing Delius's music, discover what was lacking in it.

It was only after meeting Delius and finding that he was not a Christian that Mr. Fenby was able to write :

"Given those great natural musical gifts and that nature of his, so full of feeling, and which at its finest, inclined to that exalted end of man which is contemplation, there is no knowing to what sublime heights he would have risen had he chosen to look upward to God instead of downwards to man."



Photo by—Howard Coster.

"Wagner." A philosophical dialogue, "The Aesthetes," several plays, and a number of volumes of poems constitute the bulk of his output.

Mr. Turner is the musical critic of "The New Statesman and Nation." His criticisms are marked by a healthy, virile masculinity which seems easily to work along with a keen sensitivity. The over-rated product of yesterday stands no more chance of imposing on his critical judgment than does the immature or worthless one of to-day.

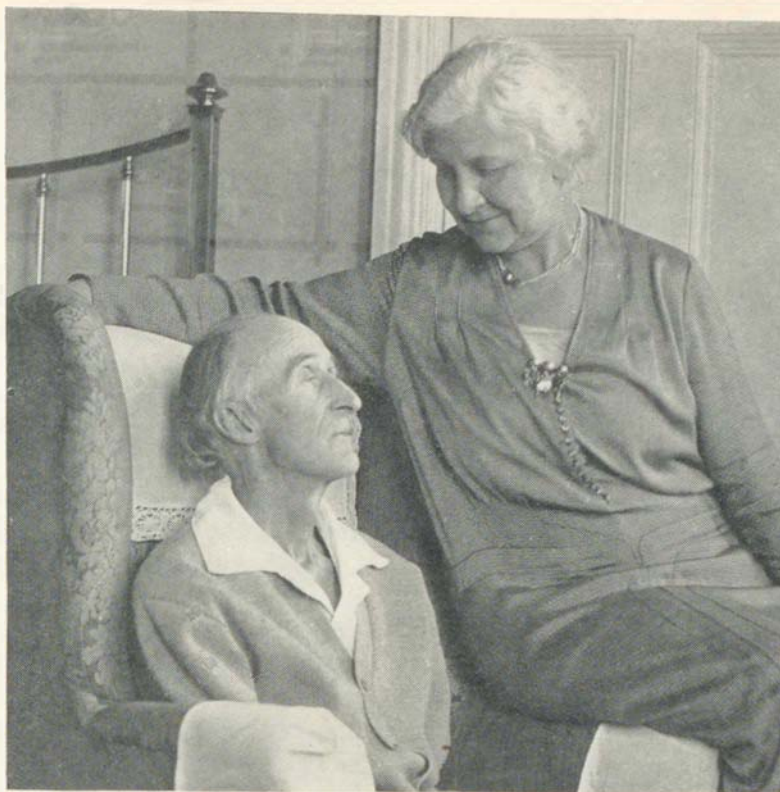
Here is where I may conveniently say that I part company with Mr. Fenby in spite of the fact that I think he has the right approach to music, the truly serious approach which is so rare among musicians to-day. But Art is not exactly the same as Religion and this is where Mr. Fenby in my opinion errs. The artist—I mean the truly great artist, which is what Mr. Fenby hoped Delius might prove to be—has as his province the knowledge of good and evil, not of good only; whereas Mr. Fenby would say that Religion is concerned only with the good.

Mr. Fenby may, no doubt, be aware that some rare minds have maintained that Religion, also, is not only concerned with the knowledge of good; but the conventional attitude is Mr. Fenby's and this is where the serious but too limited religious mind, like Mr. Fenby's, goes wrong in its aesthetic judgments. Mr. Fenby's attitude is too simple and therefore he takes the word for the deed, the name for the reality and the intention for the achievement. Now Elgar was addicted to the use of the term *nobilmente*, writing it again and again over passages in his score; but I would say in spite of this that there is not a bar of true nobility in Elgar's music, whereas there is a great deal in the comic operas of Mozart.

Delius, in his *Mass of Life*, sets such words of Zarathustra's as: "Lift up your hearts, my brethren, high, higher, and do not forget your legs! Lift up also your legs, ye good dancers and better still if ye stand upon your heads! This crown of the laughter, this rose garland crown: I myself have put on this crown, I myself have consecrated my laughter."

There is the laughter in Delius's *Mass of Life*, and ever since I first heard it, I have thought it feeble and uninspired music. Mr. Fenby tells us that when he first heard it "the music struck me so to the heart so that I could scarcely think of anything else for days" and he writes of one passage as being: "soul-stirring and original." But, later, he declares: "I have never yet come away from a performance of the *Mass of Life* without feeling depressed. I am not alone in this. Several others have had like experience."

This is an example not only of Mr. Fenby's honesty but of the fact that music to him is always a real experience and not a mere legerdemain as it is to so many musicians. I quote it because it proves the point I am going to make, which is, that just as Elgar's music is never truly noble in spite of his *nobilmente*; so Delius's Zarathustra is never truly joyous in spite of his having chosen Nietzsche's *Zarathustra* for what he no doubt considered its pagan anti-Christian joyousness. Delius may be quoted as an example that it is not always a deep understanding or complete sympathy which makes the disciple. Delius to my mind completely lacked the direct creative vitality of Nietzsche and he was all the more attracted to it, being himself deficient in it, when he found it allied with a hostility to Christianity, which he shared. But Nietzsche's attacks on Christianity were not the attacks of an irreligious man, a mere rationalizing materialist or sensualist, whereas it is my contention that Delius as a musician was actually



Frederick Delius and his Wife at Grez-sur-Loing

a rationalizing sensualist. By sensualist I merely mean to say that he had an Epicurean attitude to music, an entire concern with surface beauty. It is significant that he should have said to Mr. Fenby when trying to help him technically as a musician: "A sense of flow is the main thing and it doesn't matter how you do it so long as you master it." This "sense of flow" is indeed the chief characteristic of Delius's own music and even Mr. Fenby, writing of the Sonata for Violin and Pianoforte No. 1 says: "Here, as in most instances, his sweet meandering is due not so much to his lack of proportion but simply because he could not tear himself away from the loveliness that he had created."

Delius's addiction to chromaticism, to composing interminable sequences of cloud-like harmonies melting one into the other is,

in my opinion, just what robs his music of true beauty. The first ten minutes of a good work of Delius are delicious; but the adjective "delicious" is a limiting one, it is confined to what I should describe as skin or palate pleasure and this sort of pleasure soon becomes cloying and unsatisfying. True joy is of the spirit and is not to be found in sense alone. Delius's music also is without heart. We shall look in vain through his work to find any such expression as we find in Mozart's aria *Dove sono* and what are we to think of the intellectual power of a man who, according to Mr. Fenby: "had never forgotten that two minutes" when he witnessed as a boy, Charles Bradlaugh in Bradford stand with his watch in his hand, calling on his Creator to strike him dead within two minutes if He existed? It is truly almost comic to think, that religion had deteriorated in the nineteenth century in England, to such an extent that such a demonstration as Bradlaugh's could have converted intelligent men from Christians into atheists. But, just as the religious sense may be absent or in decay or perverted through convention, environment or individual idiosyncrasy into half-closed up channels and backwaters, so the musical sense may be limited or distorted in the auditor, so that the deficiencies of a composer are not heard in his music. This, I think, is how it happened that Mr. Fenby did not at first perceive the limitations of Delius's music.

But Delius was a genuine artist, and his music has some value. It is a truly personal expression and as such it is more religious in the ultimate meaning of the word than the mere conventional non-personal utterance of the academic musician. This is what Mr. Fenby does not seem to understand; but, properly understood, it explains why there is a truth in Delius's remark, which apparently shocked him: "One thing is certain—that English music will never be any good till they get rid of Jesus." Here Delius showed a true sensitiveness and reveals a kinship with Nietzsche. English musical history is full of composers who have called upon Jesus by name and almost every one of them will be found musically wanting as the Pharisees of His own day were found by Jesus to be wanting in true religion.

|| NEXT MONTH: "MUSIC AND DIALECTICAL MATERIALISM" ||

You Have Lived Before

(Author of "God — ?"; "Gods"; "We do not Die";
"Echo"; "The Isle of Ghosts," etc.)

by Shaw Desmond

THREE philosophies of life and death there are—and only three. The first, presumably held by the intellectual adolescents, from the Bertrand Russells and Aldous Huxleys to the Joseph Stalins and even the Bernard Shaws and H. G. Wellses, that, like Topsy we "just grewed." The second, muzzily held by the vast mass of institutionalised religionists and the rather peculiar people who imagine they "lead" them, that in some way or other we existed from all time in the mind of the God to whom we return. The third, held by Jesus of Nazareth, by the Gautama Buddha, by Zoroaster and, indeed, by all the Greater Souls of the human race—that to this little earth-clot turning in space we have returned again and again and that we so do until we have learned our lessons like good children, in this school of earth.

The Old and New Testaments incidentally are sprinkled with references to re-birth.

Now it is quite conceivable that all these Greater Ones have been misled or are without foundation for their belief, but it is at any rate exceeding strange that *all* of them, so far as I know without exception, have held this belief. Only one thing more strange there is. That, although probably a majority of the inhabitants of our earth hold the same belief in *one form or other*, here in the Western Hemisphere, we silly little men and women, wild-led by every will-o'-the-wisp of "speed," and "success," and "efficiency," appear to be entirely unaware of one of the two basic facts of human existence—the other being *karma*—that we have lived before and that we shall most of us live again.

I say "most," for some of us, having finished our experiences in the flesh, will not again return.

I have searched in vain the innocent ingenious pages of Mr. Aldous Huxley, who is supposed to be the prophet of the undergrad and the very high-priest of the Leftish Brighter Young Things, for even some oblique reference to this astonishing fact of existence. I do not find it in the plays or even in the prefaces of a great soul suffering from spiritual repression—Bernard Shaw to wit, who, like Peter Pan, steadily refuses to grow up. As for H. G. Wells, one of the greater mystics of our day and one of the finest intelligences birthed by England, who is seemingly as blandly unaware of his mysticism as he is of the deeper meaning of some of his earlier works of symbolism and

"religion," I can only find a bleak refusal to face the facts of a modern science which includes recognition of the etheric body or "ghost," even though he may admit its transmutation of the elements, and the virtual extinction of matter *qua* matter. As for reincarnation, he probably regards it as a funny Eastern superstition!

So am I not surprised when attending the last service of the year in what should be the home of mysticism, Westminster Abbey, but which is really the home of pragmatic Christianity, that I have *not* the felicity of hearing the Right Reverend gentleman who is the preacher telling his mystified but unmystical congregation that reincarnation is fact, that the Church according to some authorities, seems to have taught it up to the year 325 A.D. when the Church-gangsters of the Council of Nicæa sand-bagged it, and that if his dear brethren sitting in the seats of the mighty beneath his ministrations have not lived before on this earth, it mightn't be a bad idea to find out where they had lived. For the professional theologian, who, like the professional scientist, who is his blood-brother, so often keeps his head in the sands of "faith without fact," such verses as Matt. xi, 14 and xvii, 12; Jeremiah i, 5; John ix, 2; and iii, 7 have no existence. And he would possibly be very much astonished to learn that many of the Church Fathers including Origen, Clemens Alexandrinus, Jerome and Justin Martyr, either were frank believers in reincarnation or in some form of pre-existence.

For even in the State Church, something cannot come out of nothing, except perhaps in some of the sermons of its higher dignitaries who not only do not know that they have lived before but even now don't know that they are alive.

It is a sad, bad, mad world, my masters and mistresses!

* * * * *

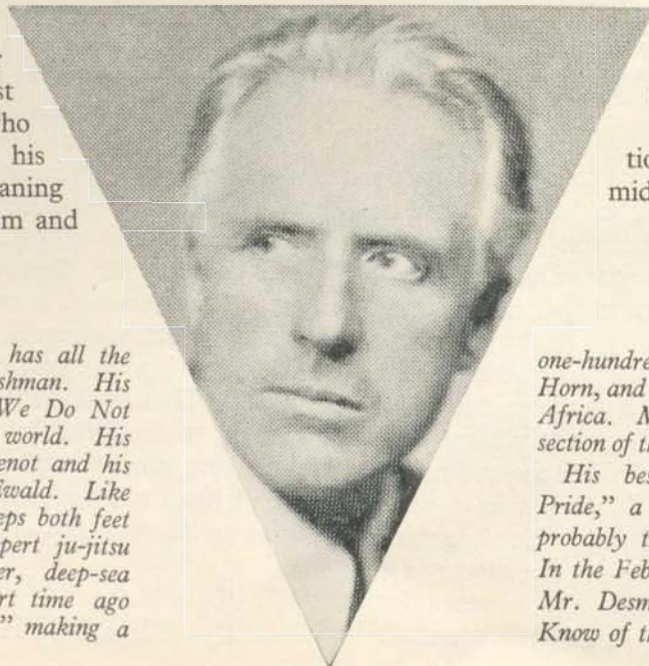
Three questions only concern us evolving souls on the Path:
Whence?—Why?—Whither?

If we have not lived before on this earth, then where on earth have we lived? Have we come out of nothing? And,

when we have most reluctantly, despite cancer and cold, war and "wiciousness," shuffled off this mortal coil, then where on earth or in heaven do we go?

Until we can answer those two questions, it is ridiculous to try to answer the mid-question of "Why we are here?"

First things first, instead of "first things



Shaw Desmond, novelist and poet, has all the verve and wit of the Southern Irishman. His best-known book on the Occult is "We Do Not Die"; it is being read all over the world. His ancestry is English and French Huguenot and his wife is the Danish writer, Karen Ewald. Like many other mystics, Mr. Desmond keeps both feet firmly on the ground. He is an expert ju-jitsu wrestler, a pianist, dancer, cricketer, deep-sea fisherman and horticulturist. A short time ago he signed on a Finnish "windjammer," making a

one-hundred-and-forty-three day voyage round the Horn, and has "done" seven thousand miles through Africa. Mr. Desmond is President of the British section of the internationally-linked Survival League.

His best-known novel is perhaps "London Pride," a fine piece of distinguished writing, and probably the longest one-volume novel in English. In the February number of the "Modern Mystic," Mr. Desmond will write on "What we Really Know of the Next World."

last" as is the rule in our politics, our churches, our press, and our education.

In the first place, how *can* we know that we have lived before?

I think primarily by *memory*.

An ounce of personal experience is worth many tons of impersonal.

My own novel "Echo" is for me, and for many others, an outstanding example of memory of a former life. It brought to my house from Poland, Professor Wincenty Lutoslawski, the famous Neo-Platonist, who himself, the author of "The World of Souls" and many other books of like mystical nature, has so to speak, specialised in reincarnation, in which he is, because of the facts only, a confirmed believer.

This long novel of perhaps 120,000 words was written by me, with the exception of the last chapters, within a few days when I was on an American lecture tour in Texas, a feat normally impossible in a book with pretensions to literature. These memories of my own incarnation in the Rome of Nero poured out of me day after day as fast as I could get them down—for had they not been with me since I was a child in Ireland!

This novel, which is really in its way history, has in it the tiniest details of the technique of the arenas in which I was a gladiator. My fights with the *retiarii*, or net-throwers, with swordsmen, with Balearic slingers and so on are seething with details impossible to a man who had not at that time given ten minutes to a study of the period. Even the peculiar Latin names for certain things such as the place to which the bodies were taken after the slaughter, were remembered by me—a word recorded by me much against my will at the time of writing, for I thought the word referred to something quite other.

Why should a little boy in a South of Ireland town have had such minute remembrance of highly technical archaeological and other detail? Why should these figures of a long-dead past be even to-day more real to me than any of the phantoms of flesh and blood with whom I mix in this life? And why should Nero himself, with many recorded peculiarities which I have since learned were perfectly correctly remembered by me, be for me a much more living and better-known figure than, say, the Benito Mussolini with whom I have held long conversation in the very same city of Rome and who is himself I believe a mystic comparable to that other mystic—Napoleon Bonaparte?

Here you have the case of the wife of a famous British General, both of them my intimate friends. This lady coming to London from New Zealand, where she was born, she being fourteen at the time, was taken on arrival to visit Lady B. . . . To the astonishment of her hostess, who accompanied her, she said: "I know this house and can tell you everything that is inside it, although I have never been in England before." She gave minute details of some buffalo horns, a case of swords, and the actual pictures and furniture in the house, correct to the tiniest detail.

"Telepathy" you say.

But I say to you: "For God's sake, literally, let us have done with this scrawney old scarecrow of the materialist scientist, one which even he, at last ashamed, is beginning to yield." To say that a sort of world-telepathy exists which makes all facts accessible to everybody at any time is, one thinks, to beg the whole question. It certainly does not answer it.

I have in my records, many of them carefully annotated and vouched, some *hundreds* of similar memories by myself and others. They are so common in India, and especially in Burma, that it is quite common to meet Indians who possess this antenatal memory. Fielding Hall in his most interesting volume,

"The Soul of a People," gives numerous examples.

Some of the examples in my possession have been vouched by members of Legislative Councils, by doctors and lawyers, by hard-headed business men (all business men, by the way, are "hard-headed," sometimes so hard that you cannot get anything into their concrete domes!), and by those "average" men and women who really have no existence for they are all different from one another, and the Average Man, and especially the Average Woman, has yet to be discovered.

Here is young Vishwa Nath, born on February 7, 1921, in Bareilly, India. At eighteen months this precocious youngster begins to pester his parents as to a place called Pilibhit. Wants to know when dad and mammy will take him there and goes on going on, making, in fact, a general nuisance of his little self.

At three, he begins to give minute details of his previous existence on this earth. Gives his uncle's name in his previous life as Har Narain Mohalla Ganj, saying his age was twenty and he had been unmarried. Father and Mother Nath want to smother all this and even at times to smother their hopeful, who they are afraid will die young, they being superstitious people.

Young Nath, however, whose case can be duplicated a score of times in my records, "keeps on going on," and says he had a neighbour named Lala Sunder Lal, who was seemingly "a bit of a gay dog" and who gave nautch-parties, he having a green gate, a sword and a gun.

Then Vishwa Nath described the house in which he lived, down to the last corridor and indeed at times almost the last stone, saying he had studied up to the sixth class in the Government school and knew Urdu, Hindi and English. And young Vishwa, to the extreme exacerbation of his progenitors, "kept on going on," and to such an extent that you could have filled a small book with his "facts."

And the upshot?

The boy was taken to Pilibhit where each tiny detail was found to be accurate as given by Vishwa. The position of a staircase. The place where class six was held. And, to crown all, in a photograph of a group of people he correctly pointed out his former uncle Har Narain and then *pointed to himself*—a boy sitting in a photo-group on a chair. This last was most remarkable and established his identity in his former life as Laxmi Narain, son of Babu Har Narain.

Two of his former school comrades, still living, came forward to confirm some of his details, it turning out that this little Indian boy had in his previous life, died at Shahjehanpur on December 15, 1918, of lung trouble. He was then thirty-two years and eleven days old.

For confirmation of the above facts, I have the names of the Head Master of the Government School and two masters of the same school. Also the Superintendent of Police vouches for them.

I have before me as I write, vouched by reputable people, case on case of a similar type to that of Vishwa Nath, from India and Europe. But the most remarkable case of all is perhaps that of an Italian family investigated by various men of science, of which I have the original record in French as it appeared in a French scientific journal. Here, briefly, are the facts.

A child dies in family of an Italian doctor causing frantic grief to the mother. This on 15th March, 1919. Three days afterwards, the mother sees little Alexandrine in a dream, the child telling her in the dream: "Don't cry mamma. I have not left you. I am going once more to come as a little child and you will suffer once more through my birth." Three days later the dream exactly repeated itself.

The mother was incredulous, especially as the doctors said that motherhood would not again be possible to her.

On the 4th of May, the dream-child said she would not come alone but bring with her a little sister. The mother still doubted, but on the 2nd of November, two girls were born to her.

One of them was an exact copy of Alexandrine, there being a certain mark on the left eye, another on the right ear, and the asymmetry of the face being identical with the first Alexandrine.

The last record I had of this case showed that nearly three years after her birth, the new baby held the exact resemblance to the original Alexandrine.

And this case is not alone.

* * * * *

Now it could serve no purpose here to multiply detail on detail of similar proofs, some of them from Europe, some from the East. Many who read these words will have recognised places and people whom they have never seen in their present lives, nor does the usual facile "scientific" explanation of this upon psychological grounds of prior "impression" explain anything at all. Let us have a science that is scientific.

And here it might be said that much of the incredible "mush" put forward by so-called scientists as "fact" would be infinitely more difficult for the intelligence to credit than the straightforward facts of reincarnation they try to explain away in their materialist hatred of any facts which seem to strike at their musty, fusty science. For these men—not evil-intentioned, only ignorant—are born with a nearly malignant hatred of "soul" and of survival. They simply hate to admit they may have lived before.

By straining their necks and twisting the facts, they, what they call in their jargon, "make out a case" against the persistence from life to life of memory and identity, but they only do so at the expense of their necks and of their scientific reputations, for the world which is coming will no longer tolerate these flippant foolish ones.

When you take the monstrous concoctions of the psychoanalysts alone, and the gassy *soufflés* which they have blown up upon the undeniably basic fact of "complex," you will find sufficient reason for holding these Old Men of Science suspect when it comes to almost any question involving soul and spirit. As the man who is one of the most famous psychoanalysts in this country, said to me the other day in his consulting room:

"Put into a room any half-dozen of these psycho-analyst colleagues of mine—mix 'em up with a few biologists and strong-i'-th'arm physicists, lock the door on them, and then return in half an hour to collect the bodies!" And these unscientific quidnuncs, who, with the shallow-pated novelists who hang on to their coat-tails, propound portentous professorial platitudes to a gaping world, are presumed to be the last word in the case against man's survival of death or survival of other lives!

It is not, indeed, to such as these that the New World, the birth-pangs of which we are seeing to-day, will turn. Those

Children of Light who are to be leaders of the world that is coming will, instead, turn to the *facts* of their own memories of previous existences and, above all, to what I think I may call "the sweet reasonableness" of such beliefs.

Let me, if I can, put that "sweet reasonableness" into words.

I personally, like thousands of others throughout the world, place my implicit belief in the idea of reincarnation because without it, and quite apart from the direct evidence for it, the story of our earth would be largely meaningless. Yet it is not, on the other hand, so to speak, essential to salvation!

From where did the juvenile prodigy, whether a Mozart, a Beethoven, or a calculating prodigy like young Lenoir, get their mature powers if not from *experience*—the Mother of us all? Not from their parents or ancestors, usually ordinary people. Not from a few months in this world. Not from that "heredity" which modern science has shattered in so many of its older interpretations, and with it much of the Darwinism that the scientist once held as dogmatically as any theologian of them all.

I believe that we, who, as Darwin thought, have probably arisen from some ape-like animal—although it is quite as possible that we are fallen gods!—which in its turn arose from the protoplasmic slime instinct with the Divinity that is God, have slowly and often sadly accumulated experience on experience, life on life. I believe that this earth is a school—one of millions, and that to that school we return inexorably until we have fulfilled what I think must be the object of all earth-existence—the *breaking of the coil of reincarnation*, so that we may one day be made free of earth and matter.

Finally, I believe that the whole object of this repeated descent into matter is to give to "spirit" limitation and "direction." Limitation is the corollary of all progress. And I am as positive as any undogmatic man dare to be, that it is of infinite import to our future existence in "spirit" that we learn our earthly lessons to the full. Better, in a sense the poet never dreamed, a second of earth than a cycle, not of Cathay, but of the spirit-realm. For if we leave the lessons of our struggle with matter unlearned, the world of spirit will be by us unrealised.

From everything I know from the Other Side, I can state that this is true, whether that "Other Side" be the recorded sayings of a Jesus or a Buddha, or otherwise.

I believe that the condition of all evolution is first, this return to earth until we are free of it, and after that the dying of other deaths on the "astral" or world of spirit—always dying out of life nearer to the Heart of all Existence which we call "God," and the realisation of Which is the object of all existence here or hereafter.

Man dies but to live! Again and again he passes through Death's friendly little portal, remembering and being remembered, drawing after him the coil of experience, which, in this world is the coil of reincarnation.

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* * *

The Bible and Reincarnation

Jesus said unto them, Verily, I say unto you, Before Abraham was, I am.

JOHN VIII, v. 58.

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?

MATTHEW XVI, v. 14-15.

But I say unto you, That Elias is come already, and they knew him not.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.

REV. IV, v. 12.

And if ye will receive it, this is Elias, which was for to come.

MATTHEW XI, v. 14.

MATTHEW XVII, v. 12.

The Egyptian Mysteries

by Robert E. Dean (*Attorney-at-Law*)

"Shu and Tefenet begat Queb and Nut;
Queb and Nut begat Osiris, Horus, Seth, Isis
and Nephthys from one womb,
One of them after the other."

—*The Genesis of the Sun-god.*

DURING the Archaic period of Egyptian history, independent kings ruled independent kingdoms in both the Delta Region (Kings of the Red Crown) and in Upper Egypt (Kings of the White Crown). During 4400 B.C. the two sections and the two crowns were first united under King Menes and the Dynastic Period began.

It was shortly afterward that the Cult of Isis became prominent in its native land. So impressive was its significance, so universal its appeal and so beautiful its symbolism in portraying the eternal conflict between Good and Evil, Light and Darkness, of Life, Death and the glorious Resurrection, that it was quickly and eagerly grasped by all the nations of the then known world.

The Valley of the Nile, which was the ancient "Land of Egypt," depended upon the annual inundation for its fertility, which in turn seemed to depend upon the life-giving Sun. Environed with burning deserts like a heart within a blazing censer, it seemed the receptive female power, dependent for fertility upon the generating influence personified in its god—and the god of Egypt was the Sun.

They personified it, worshipping it under the name of Osiris, and transmuted the legend of his travels through and descent into the winter constellations into an allegory of Death, Descent into the gloom of Winter, and glorious Resurrection in the Spring.

To them, he was the symbol of Life, just as he was to all the nations of antiquity and Sun-worship, the basis of all the religions of antiquity. The Chaldeans, Babylonians and Assyrians called him Bel; the Phœnicians, Adonai; the Scythians and Etruscans and the ancient Pelogasi called him Arkaleus or Hercules; the Persians called him Mithras; the Hindus, Surya; and the Scandinavians, Odin.

The fancy of the ancients, erroneous as it may have been, which wove the warp and the woof of their astronomical myths and legends, was nevertheless founded upon and consecrated by faith. Imagination, reason and sincere religion were centered about their symbols, in all of which there was a sincere meaning.

To the Egyptians, Osiris was "the Divine Offspring Congenerate with the Dawn," an incarnation of Kneph, possessing all his manifestations, both physical and spiritual. He represented in a familiar form the beneficent aspect of all higher emanations, and in him was embodied and developed the conception of a Being purely good.

Opposed to Osiris was an adversary, variously called Set, Seth, Babys, and Typhon, who was the embodiment of Evil and the direct cause of the injurious influences in Nature. Winter, signifying the desert or ocean of darkness into which the Sun descended, as well as all powers of Darkness, was represented by Typhon, the Spirit of Darkness, eternally warring against Osiris.

Isis was the personification of the Moon. Sister and wife of Osiris and the mother of the Infant Horus, she also was a beneficent Being.

The story of Isis, Osiris, Horus and Typhon is an allegory, a narrative form of the religion of ancient Egypt, and from this allegory was drawn what are known as the "Egyptian Mysteries," sometimes referred to as "The Mysteries of Isis," or "The Isaic Mysteries"—a preachment of Life and its conflicts, of Death, the Resurrection, and of Life Eternal.

Osiris, child of Queb, the Earth-god, and Nut, the Sky, was born on the first of the five epagomenal days which closed the sacred year, and with him was born a twin, Isis.

Osiris wedded his sister Isis, created all life, and laboured diligently with her to ameliorate the lot of all mankind. He gave them Agriculture, and Isis invented laws for their just government. They together built temples to the lesser gods, and established their worship. Both were the patrons of Art, and introduced the use of Iron for the manufacture of agricultural implements and weapons of war, as well as the use of gold for personal adornment and the beautification of the temples.

The jealousy of an elder brother, Typhon (Seth), was aroused by this picture of peace and industrious contentment, and in the temporary absence of Osiris attempted to seize the throne. He was frustrated in his design by Isis, whereupon he resolved to slay Osiris.

With the aid of a band of seventy-two confederates (the number of half-decanates constituting the Egyptian Zodiac) and the further assistance of Aso, the Ethiopian Queen (a representative of the Region of Darkness, or the Lower World), they waylaid Osiris in the desert and slew him. Placing the body in a chest, they cast it into the River Nile, which carried it out to sea.

Isis, learning that the chest had lodged on the shores of Byblos, a country on the Phœnician coast, took with her the Infant Horus and, accompanied by Anubis (Sirius, the Dog-star) set out in search of it.

Finally, reaching Byblos after many vicissitudes, she learned to her great sorrow that when the chest had foundered upon the shore it had burst asunder and spilled out the body of Osiris, which had been washed far up on the beach. By reason of the virtue inherent in the body an erica or tamarisk tree had immediately grown up and enclosed it.

Ignorant of its sacred core, King Melqart of Byblos had ordered the immense tree to be felled for use as a pillar in his palace, where it then was, still containing the body.

Overwhelmed by this information, Isis sat weeping by a fountain near the palace grounds, where she was found by the hand-maidens of Queen Astarte, consort of King Melqart. Isis spoke to them and dressed their hair, anointing it with deliciously perfumed ambrosia. This becoming known to the Queen, Isis was retained as a nurse for her infant son.

Gaining the good graces of the Queen, Isis finally told her the story of the cruel murder of Osiris and his eventual imprisonment in the pillar, beseeching of her the gift of the body. It being granted her, she wrapped it in perfumed drapery and, returning to Egypt, concealed it in the depths of a forest.

Here Typhon found the body, dismembered it by cutting it into fourteen pieces (the number of days between the new and full moon) and scattered them abroad.

After a tedious search, Isis succeeded in finding thirteen of the pieces, but fish had devoured the other. With the assistance of Thoth (Thout, the Healer, corresponding to Hermes and Mercury) she restored life to the body. Osiris then appeared before the Council of the Greater Gods seeking Justice, and they, after due consideration, appointed the young Horus ruler in his stead and made Osiris Ruler of the Dead and Lord of the Underworld.

Horus himself later warred against Typhon to avenge his father and was about to slay him when Isis interceded. Angered by the intercession, Horus struck off the head-dress of Isis, replacing it with the head of a cow, and insisted that she immediately join Osiris in the Realm of the Dead.

The Death and Resurrection of Osiris was figurative of the succession of Day and of Night; of Death which is a necessity of Life and of Life which is born of Death, for on every hand the ancients saw and realized the eternal conflict between the two principles.

So also was the conflict between Good and Evil personified, as was that between Life and Death, Destruction and Recreation in allegories and fables which represented the apparent course of the Sun, which, descending toward the Southern hemisphere, was said to be figuratively conquered by Darkness, the Genius of Evil; but, returning again towards the Northern hemisphere, it invariably arose victorious from the Tomb of Winter.

Typhon, brother of Osiris though he was, representing Darkness, Drought and Sterility, conquered Osiris the Sun and cast his body into the Nile. Connecting the allegory with their agricultural calendar and the rise of the Nile, Osiris figuratively died during their early summer when, from March to July, the languid river lay exhausted within its banks.

From that death it arose when the solstitial sun was deemed to bring the inundation, and Egypt was filled with mirth and acclamation in anticipation of the harvest.

From a Wintry Death Osiris the Sun also arose with the flowers of Spring, and then the joyful Festival of Osiris was celebrated.

The immortal story of Osiris is reflected in those of Orpheus and Dionysos Zagrens, in the legends of Absyrtus and Pelias, of Aeson, Thyestes, Melicertes, Itys and Pelops. Io is the dis-

consolate Isis; Rhea also mourned her dismembered lord, Hyperion and the death of her son, Helios the Sun, drowned in the Eridamus.

The most explicit Egyptian text pertaining to the ancient worship of Isis and Osiris is a *stela* dating from Senusret III (the XIIth Dynasty, 1875 B.C.), in which the high priest Igernefert tells of conducting a ceremony called "The Ceremony of the Golden Chamber for the Mystery of the Lord of Abydos," a translation of which was published by H. Schaefer as "*Die Mysterien des Osiris in Abydos*." (Leipzig, 1904).

Regular services comprised two ceremonies each day. The first was at sunrise, when the priest opened the doors, "called forth the deity" exactly when the Sun arose, and after several moments of prayer made the rounds of the altars. There he performed the sacred ceremonial of pouring libations at each, after which the worshippers loudly announced and greeted the first hour of the day.

The second ceremony took place in the afternoon, at which the priest held up before the worshippers a vase of consecrated water (The Tears of Isis), which they praised as the First Principle of All Things.

The more important Festivals were on the last day of October (by our present reckoning) and the first three days of November. The latter celebration was really three separate feasts, the Roman names for which were the Heuresis, Ter Novena, and Hilaris. The Feast called Pelusia was held on March 20th, the Vernal Equinox.

The most important seats of worship in Egypt were in the city of Memphis and on the Island of Philae, at the southern extremity of the country. Here temples remained open until as late as 560 A.D., when they were finally closed by the general Narses upon order of the Emperor Justinian.

Spreading throughout the entire classical world, the Cult was accorded great prominence in the West. Sardinia had received it before the Hellenistic period (333 B.C.), probably by way of or through the Phœnicians. Malta, Sicily and Southern Italy embraced it shortly afterwards. Puteoli was an important centre in Campania, and it was also prominent at Pompeii, Herculaneum, and Stabiae.

The Greeks recognised in it an analogue to their Demeter and the Eleusinian Mysteries, identified Osiris with their Dionysos, Horus with Apollo, and Queb and Nut with Kronos and Rhea. A

(Continued in next page)

Description of Jesus written by Publius Lentulus, President of Judea in the reign of Tiberius Cæsar to that monarch in Rome.

There lives at this time in Judea a man of singular virtue, whose name is Jesus Christ—whom the barbarians esteem as a prophet, but whose followers love and adore as the offspring of the Immortal God—He calls back the dead from the grave and heals all sorts of diseases with a word or a touch.

He is a tall man, well shaped, and of an amiable and reverend aspect; His hair of a colour that can hardly be matched falling into graceful curves, waving about and very agreeably couched upon His shoulders, parted on the crown of His head running as a stream to the front after the fashion of the Lazarites; His forehead is high, large, and imposing; His cheeks without spot or wrinkle, beautiful with a lovely

red; His nose and mouth formed with exquisite symmetry; His beard of a colour suitable to His hair, reaching below His chin and parted in the middle like a fork; His eyes bright blue, clear and serene—look innocent, dignified, manly and mature—In proportion of body most perfect and captivating, His arms and hands delectable to behold—

He rebukes with majesty; counsels with mildness. His whole address, whether in word or deed, being eloquent and grave. No man has seen Him laugh, yet his manners are exceedingly pleasant; but He has wept frequently in the presence of men—He is temperate, modest and wise, a man for His extraordinary beauty and divine perfection surpassing the children of men in every sense.

temple was erected at Peiraeus, and under the Ptolemys it was accorded recognition in Athens itself, an imposing temple being erected at the foot of the Acropolis.

It was first introduced into the City of Rome in the time of Sulla (80 B.C.) but, falling into disrepute because of certain unorthodox practices allowed within its shrines, its fifty-three chapels and altars on the Capitoline were by order of the Senate destroyed in 58 B.C.

However, during 43 B.C. the Triumvirs officially decreed a temple to Isis and the worship again became duly recognized. It attained its greatest prominence there about 39 A.D., and the ruins of its imposing temples may yet be seen to the east of the Coliseum and the Pantheon.

As "The Great Mother," the importance of Isis has overshadowed that of Osiris. Plutarch says: "Isis would not that her own woes and grievous journeyings, that the deeds of her wisdom and heroism, should fall into oblivion and silence. She therefore instituted holy, sacred Mysteries which would afford an image, a representation in mimic scenes, of the sufferings he (Osiris) endured, that they might serve as a pious teaching and a consolatory hope to the men and women who passed through the same hardships." (Plut. *de Iside et Osiride*, xxvii.)

The object of the Mysteries being to procure for mankind a real felicity on earth by means of virtue, to that end it was taught that the soul is immortal, but must suffer the transmutation of Death in order to be cleansed of dross and attain that immortality which is the true heritage of all.

It was further taught that all religious ceremonies were but symbolical of Life, Suffering, Death and the Resurrection. Baptism, anointing, embalming and obsequies at burial were but symbols, like the initiation of Hercules before his descent to the Shades.

True, accurate knowledge of the exact ceremonies attendant upon the Mysteries of Isis is lacking, as the ancient writers who were members of the Cult, in fact all Initiates, were bound to the strictest secrecy, but it is known that there were three degrees usually conferred. First, the "Degree of Isis," then the "Degree of Isis and Osiris," and a third of actual priestly functions.

That the ceremonies were impressive in the extreme may be demonstrated by the following "Preliminary Prayer to Isis":

"Oh holy and Perpetual Preserver of the human race, ever ready to cherish mere mortals by Thy munificence and to afford Thy sweet maternal affection to the unhappy and the unfortunate; whose bounty is never at rest neither by day nor by night, nor throughout the most minute particle of Creation;

Thou who stretcheth forth Thy hands over the land and over the sea for the good and the protection of Mankind and to disperse the Storms of Life, to unravel the inextricable Web of Fate, to mitigate the Tempests of Misfortune and restrain the malignant influences of the Stars;

The gods in Heaven adore Thee, the gods in the Shades Below do Thee homage, the Divinities rejoice in Thee, the Stars obey Thee, the Elements and the revolving Seasons serve Thee;

At Thy nod the Winds breathe, clouds gather, seeds grow, buds germinate; in obedience to Thee the Earth revolves and the Sun gives us light; it is Thou who governest the Universe and treadest Tartarus the Serpent under Thy feet."

There is much evidence in support of the theory that from the history of the epic struggle between Osiris and Typhon, and later between Horus and Typhon, there developed the histories of the conflicts between Hercules and Juno, the Titans and Jupiter,

Ormuzd and Ahriman, the Evil Genii and the Good, and the Rebellious Angels and the Deity.

As the Egyptians mourned the untimely death of Osiris, so the Scythians lamented the death of Aemon, the Persians that of Zohak conquered by Pheridoun, the Hindus that of Soura-Parama slain by Soupra-Muni, and as the Scandinavians did that of Balder, torn to pieces by the blind Hother.

In India the allegory had as its hero and heroine Mahadeva and Bhavani; in Phœnicia Adonis and Astarte; in Phrygia Atys and Cybele; in Persia Mitras and Asis; in Samothrace and Greece suffered Dionysos and Rhea; in Scandinavia Woden and Frea, and in Britain Hu and Ceridwen.

The vigor and long life of the Cult of Isis, as well as its rise and dissemination to all parts of the then known world, is readily explained on the grounds of its universality of appeal as exerted by the character of the goddess, by the attractiveness of the ceremonies, by the fascination of the Mysteries, and, above all, by the rewards which she offered the faithful Initiate—forgiveness, purification, communion, regeneration, and immortality. In fact, the basic qualities to which it owed its wide appeal were the very same in substance which exist today in a fuller but less artificial form in Christianity itself.

It was unfortunate that the cult was one of the most bitter and effective antagonists of Christianity, and while the struggle was exceedingly bitter and reached a violent stage in many places, it is nevertheless true that the transition to Christianity was thereby made easier, and was quite as much a process of blending as a violent displacement.

This becomes apparent when it is recalled that Osiris, Isis, and Horus made up their Holy Trinity, and that Isis has been identified with the Virgin Mary and Horus with Christ himself. It is also true, according to Lafaye's "*Historie du Culte des Divinités d'Alexandrie hors de l'Égypte*," that many of the legends of the Saints are traceable directly to the Isiac Mysteries.

The allegory of Isis and Osiris is as applicable to-day as it was when first presented to the world nearly sixty centuries ago; in Nature, and in the daily and yearly course of the sun, which figuratively is conquered each evening by the typhon of darkness but arises triumphant the following morning; becoming aged and weak in the Fall to be resurrected in the Spring, and in human life—Birth, Struggle, Death, Resurrection, Immortality.

Modern Egyptians even now believe that a mysterious Drop, falling into the River Nile on a certain Spring night causes its sudden rise as of old—the Tears of Isis:

"Isis struck with her wing,

She closed the mouth of the River . . .

Thus the water stood still, but it rose

When her Tear fell upon the Water."

However, the gloomy vision of Hermes Trismegistus has become a reality: "O Egypt, Egypt, there shall remain of thy religion but vague stories which posterity will refuse to believe, and words graven on stone recounting thy piety.

"The Scythian, the Indian, or some other barbarous nation shall dwell in Egypt. The Divinity shall reascend unto the Heaven and Egypt shall be a desert, widowed of Men and of Gods."

Truly, the glory that was Egypt has gone the way of the glory that was Greece and the grandeur that was Rome, and over the waste eternally floats the Dirge of Isis, in which she beseeches Osiris to

"Come to thy Home, come to thy Home,
Thou Pillar-god; come to thy Home.
Thy foes are no longer in existence;
Thou good King, come to thy Home,
That thou mayst see Me!"

The English Mystics

1. Roger Bacon

Roger Bacon, great English mystic and genius of the first magnitude, the man whom Voltaire dubbed "*De l'or encroute de toutes les ordures de son siècle*" was born at Ilchester in Somerset, in 1214. After studying for some years at Oxford he went to the University at Paris, where he took the degree of Doctor of Divinity. He returned to England in 1240 and became a monk of the order of St. Francis. His mind was rich with all the scholarly learning of the time and stored with wisdom much more ancient. It was probably during his sojourn in Paris that he was initiated into the mysteries of Alchemy and began his search after the "philosopher's stone." It is almost certain that the reputation which followed his researches into the occult sciences detracted from the real worth of his strictly scientific achievements. There is no evidence that anyone contemporary with him was aware of the properties of the concave and convex lens. The forerunner of the present cinematograph, the "magic-lantern," acquired for him an unenviable notoriety. The telescope, burning-glasses, the magnifying glass, and gunpowder, were amongst his discoveries, whilst his knowledge of Astronomy and Physics was probably unsurpassed in his day.

The vast superiority of his intellect over that of his brother monks encouraged their jealousy, which, fostered by their ill-will the accusations of the ignorant. He was not slow to denounce the immorality and ignorance of the clergy, and petitioned the Pope for immediate reform. The monks, out of revenge, brought an accusation against him resulting in his being interdicted from lecturing at the university. This indignity was followed by the greater one of imprisonment, during which he nearly starved and was not allowed intercourse with the outside world.

Almost alone among his contemporaries, the Cardinal-bishop of Sabina (then papal legate in England) recognised Bacon's genius. After the accession to the Papal Throne of the cardinal-bishop, Bacon's star once more was in the ascendent, and he sent to the Pope, by his favourite pupil, John of London, a number of manuscripts. After the death of the liberal-minded Clement, Bacon was once more sent to prison, this time for ten years. It is doubtful if ever before or since such great genius endured such hardships. One of his greatest occult works is *The Admirable Power of Art and Nature in the Production of the Philosopher's Stone*, and the *Mirror of Alchemy*, both of which were translated into French, the former by Gerard de Tornes, which was published at Lyons in 1557.

There was certainly, during Bacon's time, close correspondence between the Alchemists, and it is more than likely that he, during his Paris years, met many of the great *secret philosophers* of the day. Lullus was certainly in Paris during Bacon's university days, and there is some reason to believe that before he left England, the Englishman was not unknown to certain continental Alchemists and Astrologers. Whether considered as writer, occultist, mathematician, inventor or theologian, Roger Bacon was one of the most stupendous intellects of all time.

NEXT MONTH - - - BULWER LYTTON

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An Engineer Visits Stonehenge

by L. J. Holman

(The writer of this article is an engineer who lays no claim to being a Mystic, and we gladly print his article as being valuable for that very reason. We are arranging an article by a well-known authority on Druidical ritual and initiation which we hope will be ready for our next issue. ED.)

EXACTLY what were the probable methods employed by the builders of this strange relic of past ages on the Wiltshire downs? Experts have given us pictures of Stonehenge as it probably was; they have speculated on its age; its purpose; the people who built it; the origin of its stones; and various other matters. But actual details of construction have not apparently received much consideration.

Standing in the centre of the stone circle at sunset, during the evening's quiet, one can almost picture the scene as it was when building was in progress. The plain teeming with activity, resounding to the tap, tap of stone hammers, and the dull thud of heavier mauls dressing the stone faces; the peck of bone implements digging the foundations, and the voices of thousands of workers. If one possesses an engineer's training, a single question inevitably overtops all others. How was it done in those days?

To understand the problems facing the ancient builders, a brief recapitulation of the original construction of Stonehenge is necessary. The stonework consisted of two concentric circles of uprights, supporting crosspieces or lintels. The outer and inner circles are about 100 feet and 76 feet in diameter respectively. Inside these again were two further rings of stones arranged in the shape of horseshoes. The total number of stones was about 140. The uprights forming the outer circles weigh about 13 tons, and the crosspieces they support are roughly 6 tons weight. Uprights and crosspieces are interlocked by means of the arrangement of mortise, tenon, and toggle joints depicted in the sketches. This latter constructional feature is important, because, had the builders omitted to so lock the stones in position, Stonehenge today would consist of such a chaos of fallen stones, that it would be an impossible task to even begin to speculate on its original formation.

It is instructive to consider how a modern builder would proceed with such a task. In the first place he would not be able to command the man power then available, but would have various labour saving devices at his disposal. For example, lifting the stones into position would be a very simple matter nowadays.

The first step would be the marking off of the circles upon which the stones were to be erected, and this raises an interesting point. Were the original builders really so very ignorant as some authorities seem to think? As far as can be ascertained the circles and horseshoes were regular and concentric. It appears to us, of course, quite

a simple matter to stick a peg into the ground, attach a rope, and walk in a circle round the peg with the rope at full stretch, but the ability to mark off such a formation correctly surely argues some knowledge of geometry, however slight.

Having marked off the positions, one gang would be started on the digging of foundations for the uprights. Another gang would commence on the dressing of the stones nearby. The latter gang, working with modern tools, would find their task so much the lighter. In passing, however, it is of some interest to note that tests have proved that modern implements cannot produce the beautifully finished surface found on some of the stones. Similar surfaces can only be reproduced by the use of the stone hammers employed by the ancient builders.

Referring to the arrangement of mortise and tenon depicted in the sketches, these were formed "out of the solid." That is, the end of each upright was pounded down, leaving the tenons projecting, whilst the mortise holes were probably formed by rotating a piece of hard round stone with sand and water. That the ancient builders found this a hard task is apparent from the poor quality of the workmanship.

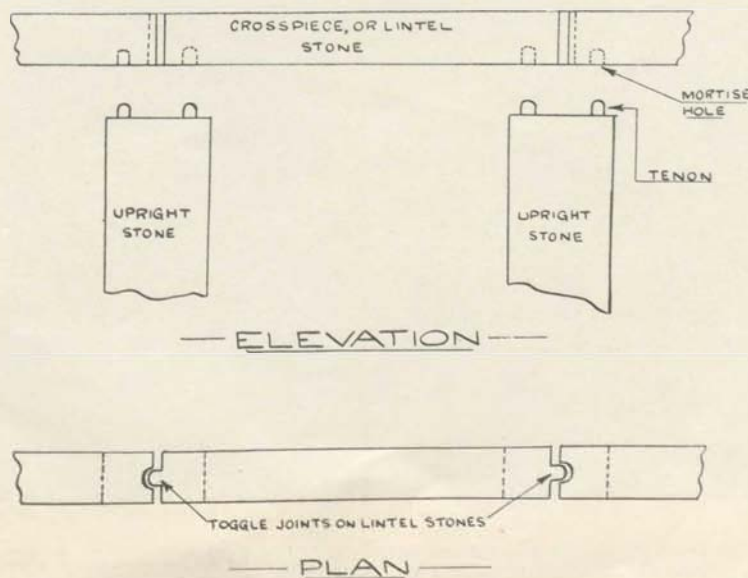
Difficult as the mortise holes must have been for them to "drill" in this fashion, the labour involved would hardly be as great as the pounding down of the tops of the uprights. Considering they were clever enough to think out this method of locking the stones, it is somewhat surprising they did not carry the idea a step further by "drilling" two sets of holes, making and fitting the tenons separately. This is probably what would be done to-day in order to save labour. In this connection another point arises, small in itself, yet interesting enough, and of very considerable importance indeed to the original builders. Did they have the means of measuring their work to ensure a "fit" before assembling, or was a method of pure trial and error followed?

The dressing of the stones and the foundations approaching completion, a further gang would now commence erecting scaffolding around the positions the stones are to occupy. The latter, when ready, would be lifted into position by travelling jib cranes—quite a simple task.

But what method did the original builders employ? Did they understand the use of purchase blocks, and were they able

to "lift" the stones into position by means of some crude arrangement of sheer legs, blocks and tackle? It could be done in the case of the crosspieces, but the 13 ton uprights would possibly be outside the range of the heaviest gear they were able to construct. The latter stones however, could, with immense labour—a trifling matter then—be gradually prised and wedged up into position.

Failing the use of blocks and tackle, there is only one other practicable method which the builders could employ in order to set the crosspieces in position. That is, a long incline or ramp,



constructed of earth and rubble, and faced with tree trunks, might have been built against the faces of the uprights. The ramp would terminate, at the top of the uprights, in a level platform of sufficient area to accommodate twenty or more of the workmen besides the lintel stone. With the labour then available it would be a fairly simple matter to drag each lintel stone up the ramp, with or without the aid of log rollers. Arrived at the top of the incline, however, it would be a task of no little magnitude to get the lintel stone into position, having regard to the arrangement of mortise and tenon. Indeed, the provision of another platform on the other side of the uprights, would be a virtual necessity.

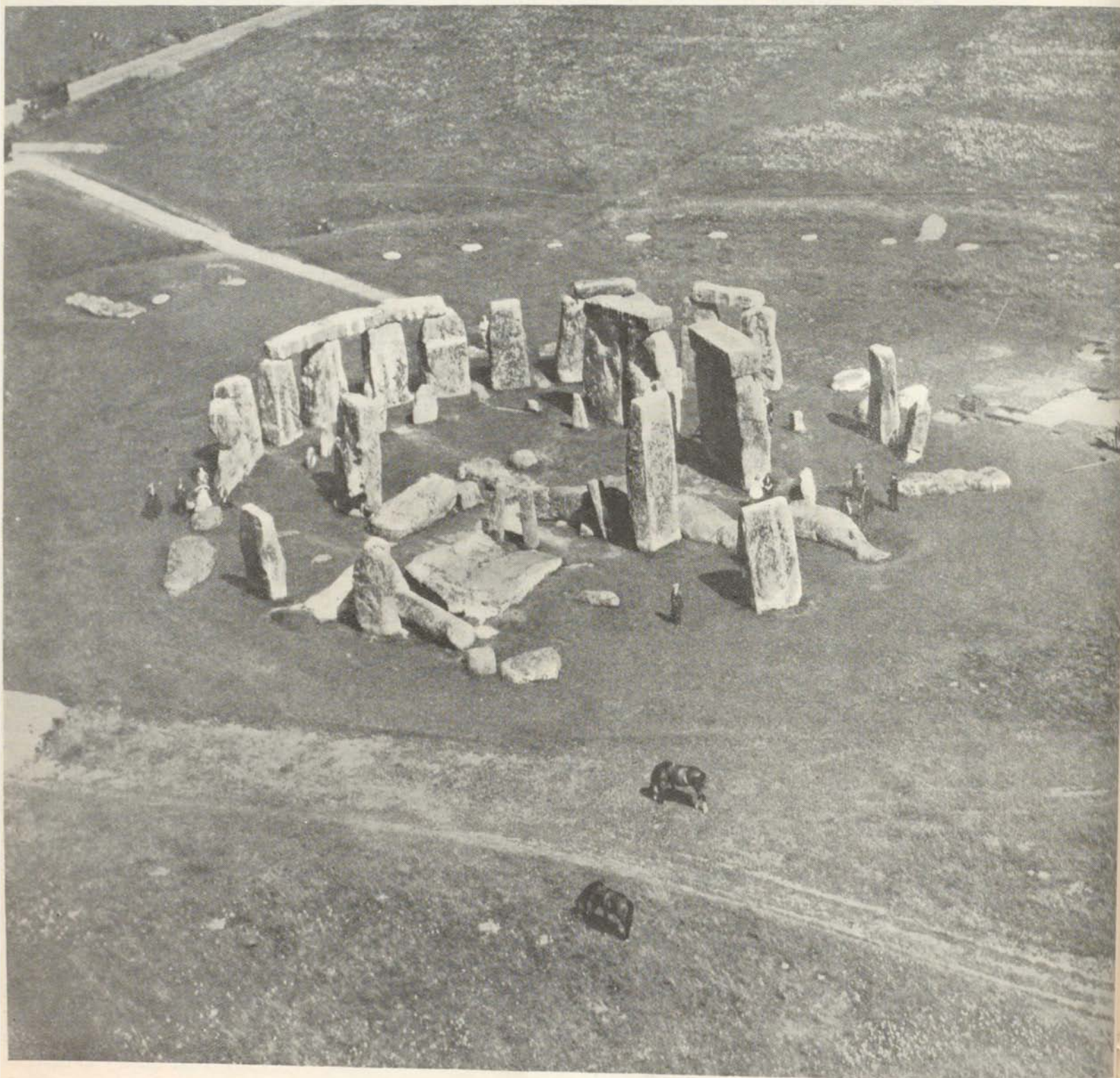
Errors in the "fit" of mortise and tenon would naturally

increase the difficulties of the workmen at this stage. With the use of some form of lifting tackle one can imagine the heavy stone suspended in the air over the position it has to occupy on the uprights.

It would be only a matter of guiding it until mortise and tenon coincided.

Only a heap of stones scattered on the lonely down, without much seeming order or method at that. This is how an unimaginative mind probably reacts to the spectacle of Stonehenge to-day.

Yet to the thinking person, this mysterious stone relic will ever exercise a fascination, and the question "How was it done?" remain unanswered for all time.



Stonehenge from the Air.

Photo by Aero Films, Ltd.



The Buddha at Kamakura

Zen

by Alan W. Watts

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There are some religions and philosophies which lend themselves more easily than others to the error of mistaking the idea for the reality, religions in which the creed and the symbol are emphasised at the expense of the spiritual experience which they are intended to embody. This, however, is less a reflection on those religions than on the ignorance of their devotees. But there is at least one cult in which this error is almost impossible, precisely because it has no creed, no philosophical system, no canon of scriptures, no intellectually comprehensible doctrine. So far as it can be called a definite cult at all, it consists of devices for freeing the soul from its fetters, devices which are picturesquely described as fingers pointing at the moon—and he is a fool who mistakes the fingers for the moon. This cult is Zen, a form of Buddhism which developed in China and now flourishes principally in Japan. Zen is itself a Japanese word, derived from the Chinese *Ch'an* or *Ch'an-na*, a form of the Sanskrit *Dhyana* which is usually rendered in English as "meditation" or "contemplation." This, however, is a misleading translation, for although in

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Zen, however, as a specific cult, is mainly a product of the Chinese mind. Buddhism developed in India as a highly subtle and abstract system of philosophy, a cult of sublime otherworldliness perfectly suited to the inhabitants of a hot climate where life is able to flourish with little labour. The Chinese and Japanese, on the other hand, have a climate nearer to our own and have the same practical bent as the peoples of Northern Europe. Perhaps the greatest triumph of Buddhism is that it was able to adapt itself to a mentality so far removed from the Indian. Thus Zen has been described as the Chinese revolt against Buddhism; it would be nearer the truth to call it the Chinese interpretation of Buddhism, although the term "revolt" certainly conveys the fierce, almost iconoclastic character of Zen—a cult which has no patience with any practice or formula which has not immediate relationship with the one thing of importance—Enlightenment. To understand this revolt or interpretation (or better, "revolutionary interpretation") some of the fundamental principles of Buddhism must be borne in mind.

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Thus it will be asked whether these antics have the least connection with religion, even with ordinary sanity. They are regarded by the exponents of Zen as full of the deepest significance, and when we remember that Zen has been, beyond question, one of the most powerful influences in shaping the art and culture of the Far East, such behaviour is entitled to respect. Has it some symbolic meaning? What is it about? The answer is that it has no symbolic meaning, and that it is *about* nothing. But it *is* something, and that something is that very obvious but much ignored thing—life. The Zen master is demonstrating life in its actuality; without words or ideas he is teaching his disciples to know life directly. Sometimes in answer to a religious question he will give a smack on the face, returning a reality for an abstraction. If he gave a reasoned answer, the disciple would be able to analyse it, to subject it to intellectual dissection, and to imagine a mere lifeless formula as a living truth. But with a smack, a bird, a pitcher, a heap of dishes there can be no mistake. A smack is here one moment and gone the next. There is nothing you can catch hold of, nothing other than a most lively fact, as much alive as the passing moment which can never be made to stay. And a bird is a bird; you hear its song, and you cannot seize the notes to make them continue. It just *is*, and is gone, and you feel the beauty of its song precisely because the notes do *not* wait for you to analyse them. Therefore the Zen master is not trying to give you ideas *about* life; he is trying to give you life itself, to make you realise life in and around you, to make you live it instead of being a mere spectator, a mere pedant absorbed in the dry bones of something which the life has long deserted. A symphony is not explained by a mathematical analysis of its notes; the mystery of a woman's beauty is not revealed by a post-mortem dissection; and no one ever understood the wonder

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Science—A Layman's Objections

POPULUS VULT DECIPI !

by René Pontoise.

"The real men of progress are those who begin with a profound respect for the past . . ." - RENAN.

"For argument shies at ocular evidence, and it may be said generally that everything can be demonstrated—except what we feel to be true. A consecutive train of argument on a complex subject will never prove anything but the intellectual capacity of the arguer." - ANATOLE FRANCE.

THERE is no such thing as a scientist. There are specialists in various departments of modern research who delight in admitting their ignorance, or semi-ignorance of all other questions. The biologist bows and scrapes in his books as well as on the platform, to the physicist, but only in the assurance that the precious formality will be reversed at the earliest opportunity. Neither of them can tell us the first thing about life; their "knowledge" is so many long words about the most astonishing assumptions. Time was when there lurked a grain of truth in the scientist's creed that nothing could be accepted as true that was incapable of proof and demonstration. That time has long since gone. The assertions of present-day scientists are based on wilder speculations than are all the religious and metaphysical systems of the Orient put together. A view of the Universe which is as good as any other is that set forth in all seriousness by Dr. H. Levy, Professor of Mathematics at the Imperial College of Science and Technology, in an article in the *London Evening Standard* on December 9th, 1935. Said the professor: "The Universe is unique. There is nothing else to compare it with; thus the answer to the query: What is the Universe? is simple and direct. It is a gesture with the thumb, and the words, 'This is it.'"

Scientists do not agree amongst themselves. They are as proficient in the use of symbols as were the late (and by some of us probably much lamented) alchemists. In view of their ultimate ignorance and contradictions, the layman is entitled to disregard their theories and ask himself whether there is any possibility of the discovery of "truth" by the scientific method? So long as men are not born equal—equal in social status, political liberty, artistic appreciation, physical beauty and endurance, in brain-power, spiritual attainment and with a universal scale of values, science must fail as a system. Its limits are imposed by the scientists themselves, limits that are assumptions the validity of which are never questioned. For instance, there is not a tittle of evidence that the earth, the Universe, was at one time non-existent. There is no proof that the Universe is mechanistic. There is no basis for the assumption that the only way in which truth—cosmic truth—can be revealed is by objective analyses. Finally, there is no reason whatever to believe that matter is "dead." With these basic essentials unresolved, the intelligent layman is in no mood for the consideration of modern scientific theories built upon them. There are a great number of D. H. Lawrence's in this world, thinking men and women who are constitutionally incapable of accepting the so-called scientific or objective explanation of the universe. They seek relationships in everything. They cannot see the necessity of according the opinions of Sir James Jeans for instance the authority given to them by science. They are conscious that his pronouncement, "God is the Supreme Mathematician" is neither true nor original, being merely one of those smug phrases which mean nothing in particular and are so loved by we English. It was

said by the Greeks in a more artistic context. Neither is Sir James's recognition of one universal mind very original. No one seems to have reminded our modern scientist that Emerson said exactly the same thing in a wondrously beautiful essay over a hundred years ago.

Neither can the scientists make up their minds about infinity. They fail to see the irony of their postulating finite space one day and infinite space the next day, all the time with one foot on Plato's dialogues. Indeed it is not too much to claim that nearly every scientific book of recent years, particularly those by Jeans, Whitehead and Eddington are merely re-hashes of Plato, but without the divine Greek's artistry and penetration. While the physicists are measuring up the infinite (or finite, as the case may be) and engaged in rescuing the Deity from His own mathematical formulæ, neither knowing nor caring about other facets of truth and states of experience, the alienist is convinced of the lunacy of everybody except himself, the bone-setter doubts whether there is a single human being with perfect limbs, the anthropologists both in Bloomsbury and Central Africa are searching for the "missing link," and the psycho-analyst is trying to get a line on our sex-impulses by noting our red ties, broad-brimmed hats, untied shoe-laces and whether we feel impelled to spit in the fire-place or on the ceiling.

(Continued in page 29).

The Ancient and Mystical Order Rosce Crucis

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Synthesis of Astrological History

A Survey of the Antiquity and Evolution of Astrology

First article of a series by W. J. Tucker

THE beginning of Astrology coincides with the dawn of history, and it is undoubtedly the oldest subject that has ever occupied the mind of man. In all the many forms of ancient records the unmistakable marks of astrological instruction are clearly to be seen.

According to A. B. Grimaldi, M.A. (*The Origin and Meaning of the Zodiacal Constellations*, 1899), the first astrologer was SETH (B.C. 3769). Grimaldi bases this statement on the fact that some of the ancient Arabic, Jewish, Persian and Egyptian writers assert that Seth was the father of astronomy—which then, as always, meant astrology. Josephus also declares that astronomy originated in the family of Seth (*Antiquities*, I. ii. 3, p. 27).

Grimaldi goes on to say that Seth studied the motions of the Sun and the planets; and that it was he who was the originator of the Zodiac. For he discovered that the Sun in his annual journey described a certain circuit in the heavens. The stars through which the Sun appeared to travel in this journey were divided by him into twelve groups called MAZZAROTH—as is recorded in *Job*, xxxviii. 32.

If this is correct the known history of astrology covers a period of more than 5,600 years.

According to the same authority ENOCH (B.C. 3270) was the next outstanding successor of Seth, and he was the originator of the decans, or three-fold division of the great signs. And according to Ervine in *Theology Greater than the Bible*, these signs and subdivisions were formed out of the stars within and without the great zodiacal circle.

Of course, it is only from scattered fragments of this type, found here and there in ancient writings, that we can know anything of the impressive weight of knowledge of the first astrologers; and to provide anything like a connected narrative of the work and practices of the people who fashioned astrology we have to employ the deductive method and to cover the deficiencies of knowledge with inferences drawn from the traces.

The Holy Bible, for instance, is full of traces of astrological thought; but one would look in vain to find the history of astrology written in its pages. Even so, valuable facts may be extracted from the Scriptures and connected together by following out the method just described.

Astrology it seems has at all times been associated with religion.* This is more or less inevitable because of the fact that the subject concerns itself deeply with the theological problems of fate, freewill and ethics. During its Golden Age astrology was in the hands of the priests of Chaldea.

Now, right up to the time of Hipparchus (B.C. 160) the signs of the zodiac used by the early astrologers were the natural constellations, and not the zodiacal series employed by modern astrologers. Hipparchus it was who discovered the principles which Claudius Ptolemy (A.D. 130) employed as foundation for the modern zodiacal series.

The science of astronomy is, of course, the basic foundation of astrology which considers the celestial bodies as causes of events (the effects) taking place on our earth. But it must not be forgotten that the science of astronomy is but a specialised branch of what for thousands of years was astrology—a fact which many of our astronomers appear to dislike remembering.

The astrology of the present day is largely based upon the teachings of tradition. The *Tetrabiblos* of Claudius Ptolemy is the principal source of our knowledge of that tradition which is said to be of “unknown origin but of unquestioned authority and unsearchable antiquity.”

According to Paul Choissard† no astrological tradition has yet been defined. In no part of the world are there in existence professional guardians of such a tradition having the necessary qualities for rendering it respectable.

Choissard considers that the tradition recorded by Ptolemy, which was probably of Egyptian origin, merits confidence more than that derived from the Chinese, Hindus, or Arabs. But on the whole he considers tradition to be in itself essentially dubious.

He goes on to say that if what is to be understood by tradition of astrology is meant the collection of doctrines simultaneously with the astronomical data, there is no room to disdain it, to condemn it, or to reject it. On the contrary one should extract

*The astrological philosophy of the Patriarchs was, of course, very different from that of the pagan priests and soothsayers, and it is important to note the distinction. The Bible shows clearly that the Patriarchs were opposed to the professional astrologers whose philosophy was founded upon pagan ideas.
† See *Synthèse de l'Œuvre de Paul Choissard* by Viscount Charles de Herbais de Thun, page 22.



W. J. Tucker was born on Nov. 19th, 1896, in London. In 1910 edited an amateur magazine, “The Dalston Star.” War service in Gallipoli, Egypt, Mesopotamia, and Russia. Studied Civil Engineering and Analytic and Synthetic Chemistry. Studied Astronomy as a necessary subject for surveying, which led to an investigation of Astrology. Beginning with profound scepticism he was soon enthusiastic and commenced original researches on strictly scientific lines. Launched “Science and Astrology” in 1935 and contributed the Astrological

feature to the *Sunday Dispatch* under the pen-name of “Scorpio.”

Elected President of the British Association of Scientific Astrologers, in November, 1935. Has lectured at the International Congresses of Astrology at Brussels and Dusseldorf. Special Executive of the State Astrological Association of Texas, and Hon. Charter Member of the American Association of Scientific Astrologers. Author of a number of books on Astrology, at least two of which may be considered standard text-books.

from it all the good that it contains and to rectify it if possible by experimental method. But it should be provisionally held as doubtful until proofs have established its value. The best way to do this is to start from established and incontestable principles. Then, if one shows the agreement of the consequences of those principles with tradition, both are simultaneously reinforced. But, to use tradition as a jumping-off point is to flounder about in the midst of vague analogies.

How did this tradition come to be evolved? To find out we must endeavour to trace the evolution of astrology from the time of Seth to the days of Claudius Ptolemy.

Seth of course was an observer of the heavens primarily and, in modern parlance, would be styled astronomer rather than astrologer. But this is probably because of the paucity of our knowledge of Seth's work that we gain that idea; for it may well have been occult curiosity which spurred him on intently to study the movements of the celestial bodies.

Enoch, with his three-fold subdivision of the great signs, must certainly have had a reason additional to the sheerly observational findings.

From occult interest to religious belief is but a step, and so we find astrology becoming a religion—as revealed by the standard astrological work of the Chaldean priests known as the series: "When Anu, Enlil and Enki, the great gods, in their wisdom created the great decrees of heaven and earth."

ANU was the Babylonian deity who was regarded as the father and king of the gods, the name signifying "The High One." And to him was assigned the control of the heavens, as well as the northern zone of the ecliptic in particular.

To ENLIL was assigned the control of the earth and the middle zone of the ecliptic.

To ENKI was assigned the control of the waters and of the southern zone of the ecliptic.

Each of the five planets known to the Chaldeans was identified with a particular god whose residence the planet was.

Thus *Marduk*, or *Asaru*, was the resident god of the planet Jupiter, and this god was said to possess the power of restoring happiness to man. The Chaldean magicians acknowledged him as their protective god.

Ishtar was the goddess whose domicile was the planet Venus; and she was regarded as the goddess of fertility.

Nebo was the god inhabiting the planet Mercury and was hailed as "The proclaimer." He was considered to be the god of wisdom and learning.

Dr. Langdon tells us that there is a reasonable amount of evidence that the priestly school of Nebo had acquired a commanding position before Babylon rose to political importance and that they acquired widespread fame as astrologers.

Nergal was the god of the planet Mars and was the Babylonian god of war and pestilence. He was said to preside over the netherworld and was variously known as the "raging king" and the "furious one."

Ninib was the god assigned to the planet Saturn.

The Chaldeans also endowed the three brightest stars of each constellation with gods designated "Councillor gods of the planets."

The rule of the gods was the basis of the Chaldean astrology as revealed by their work and practices.

In my succeeding article I shall endeavour to show the manner in which they employed their astrology and the astronomical discoveries which they made.

(To be continued.)

The Last Caterwaul

Three Blind Mice! But the old tom-cat is blinder.
Crit is his name and Booster is his minder.
'Twas yesterday he toppled from the gable.
And now he's feeling ill—and on the table.

"They come!" he wails, "I'm getting awful scared.
The moon said 'three.' But strangely I have heard.
The fire glows cold, the garden path twists queer.
Would that my sight were right, my eye-gems clear!
I'll never quite discern, not plainly see
If they're quite blind, and if they're only three.

"She swore, 'No more, cat! All the rest is nought.
When you have caught the blind, the lot are caught.'
"But three and nought—Tail'd tale! the end looks dirty—
In straight addition make the sum of thirty;
And unto that add nought and nought and nothing,
And they're enough to chew an ox and stuffing.
Three hundred mice, three thousand, thirty thousand,—
Enough to cover all the blinking house-end.
Add nought and nought and nought,—that's thirty million;
Go on with noughts, and soon you reach three trillion.

"Three trillion mice! O Death and Hell and Night!
Put out the stars! Put out the kitchen light!
Three trillion mice! I'm very bad to-day.
The sky's a yowl; the world's a smudge of grey.
Where is the stair? All swift ascent is blurred.
What's that I hear? What's that I've always heard?
They come, the blind feet come, the blind teeth prick;
An end to milk and sleep if God's not quick.
Where is the bridge the infernal gulf to span?
No hand slips forth. There comes no help from man.
What can I do? What can I can I can?

"Scratch! Scratch! This canker's worse. Avaunt, my head!
Ah, now I have it! Squeak the ceiling red.
Change yowls to squeaks until the moon drips gore.
Squeak, squeak and squeak, and drivel and adore;
My noise with theirs may make the sum of four.
And when we're mingled, soul and body lost
In contemplation of the crossing cross'd
(Oh mush and muddle of the petrol sloshed!)
The cat they feared and sometimes clean forgot
In freezing fires of fudge and polyglot
Will rise from deeps of 'ell where I am 'ot,
And in the gangs' way where the devil crouches
And aitches pull the tails of scaramouches
Will live in peace, and reck not though he slouches.

"Then all the way from Cheltenham to Vienna
Where Noah's afloat upon his burnt-sienna,
The soft unwitting wolds their rust shall weave,
Above the singing choirs my spirits cleave,
And with the patterns on the kitchen floor
The murmuring starlings taunt no more.

"No more, no more, shall taunt, shall taunt no more!
For I shall squeak and drivel and adore,
Although they only strain'd in imitation
Of larks I always thought above my station.
But Honesty is not for such as I,
And Conscience is an awful stinging fly,
And both must be suppressed, or I shall die,—
Suppressed, suppressed, or I shall die, shall die.

"So shall these mice be lifted to the moon,
And squeak and crunch and scamper out of tune
That I, serene above the common rabble,
May live in peace—although my thought be gabble.

"So let them notch the cheese and bite the pictures
And make a clique to dislocate all fixtures,
That in the diadem of Dustman Pat
My drooping tail adorn no pantry hat,
And my poor wits grown somewhat mixed and mouselike
Put rage into the bowels of the house-tike."

Herbert Palmer

Stellar Secrets of Famous Astronomers

IT is curious to note what a large proportion of astronomers own December as their birth-month.

Undoubtedly the influence of the Sun from the mathematical Capricorn is the factor responsible for this.

The tendency of the influence of Capricorn over the character predisposes to the pursuit of science and results in the evolution of the German-professor type of mind with its special qualities requisite for research such as patience, industry, and attention to detail.

It will throw some light upon this subject if we examine the horoscopes of celebrated Capricornians, and with this idea in view it is proposed to study the horoscopes of the following three famous astronomers:—

JOHANNES KEPLER, who was born at Weil, Wurttemberg on December 27th, 1571.

SIR ISAAC NEWTON, who was born at Woolsthorpe, near Grantham, on December 25th, 1642.

SIR ARTHUR STANLEY EDDINGTON, born at Kendall, on December 28th, 1882.

When the Solar Charts of Kepler and Newton are examined there is seen to be a truly remarkable similarity between them.

Note that the Solar positions are almost identical: $13^{\circ} 15'$ in the case of Kepler, and $13^{\circ} 14'$ in that of Newton. That Saturn (♄) is at $11^{\circ} 14'$ for Kepler, and Uranus (♅) at $11^{\circ} 15'$ for Newton. That Jupiter is at 18° for Kepler, and Saturn at 20° is conjoining Jupiter in Newton's horoscope.

Thus the Sun is the central pivot of both those points in each of the two horoscopes, stimulating ambition on the one hand (11th house) and discovery on the other (3rd house).

Note the position of Neptune on the cusp of the 7th in Kepler's horoscope, and that of the Moon in Newton's map.

Let us now survey the main facts of the lives of these two famous men, studied in the revealing light of their horoscopes, beginning with Kepler.

First note the quadrature between Mars and Uranus. Kepler was stricken with small-pox in his fourth year (at which time Saturn would have arrived at $13^{\circ} 9'$ —i.e., the birth-position of Uranus). He recovered, but was left with crippled hands and damaged eyesight.

Such was the primary effect of the powerful Mars-Uranus quadrature.

Kepler passed an examination for the degree of bachelor in brilliant fashion in 1588 when Uranus arrived at 18° (i.e., the radical position of Jupiter). The birth-position of Jupiter in the 3rd house provides the explanation of Kepler's pronounced partiality for theology and the reason for his philosophical urges. With Uranus arrived at that position in the heavens a powerful stimulus would have been given to those leanings; and we are told "it was with extreme reluctance that he turned aside from the career of the ministry to accept, early in 1594, the vacant chair of that science (Copernican astronomy) at Gratz."

Kepler's first duties were of an astrological nature (cause: the natal configuration of Sun conjunction Uranus, squared by Uranus from the 4th house—environmental influence).

Kepler's evolution as scientist-astrologer was undoubtedly due to the birth configuration of Sun conjunction Uranus conjunction Mercury. (The writer of this article was also born under the $\odot \text{♄} \text{♅} \text{♆}$ configuration).

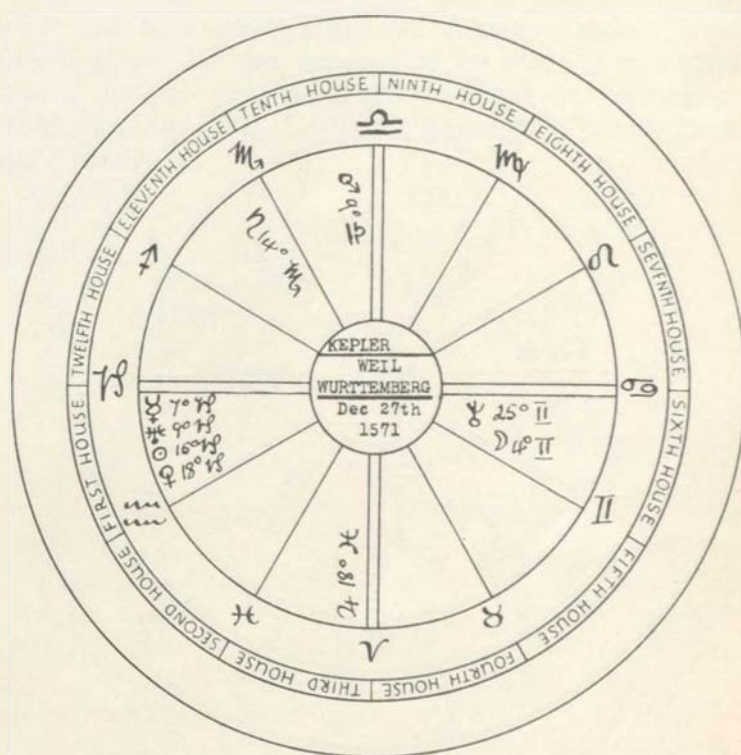
The close of the first cycle of Saturn in Kepler's life coincided

with the death of Tycho Brahe, and a brilliant career was thrown open to Kepler. Uranus at that time (October 24th, 1601) was in Taurus trining the Sun-Uranus-Mercury natal configuration; but because Uranus was opposing the birth position of Saturn, Kepler was not so successful financially. He was given the appointment of imperial mathematician, but "at a reduced salary of 500 florins."

His discoveries of refraction and the principles of optics were made when Uranus was entering Gemini and approaching the radical position of the Moon.

In 1609 Kepler published his laws of elliptical orbits and equal areas, important truths relating to gravity, and the Moon's effects on the tides. Uranus must then have arrived in the neighbourhood of Neptune's natal position.

Kepler's discovery of this third law was published by him in 1619 (*De Harmonice Mundi*). The actual discovery must have



been made when Uranus was near the 14th degree of Cancer, trining the natal positions of Saturn and Jupiter, and opposing the natal conjunction of Sun-Uranus-Mercury.

In 1620 Kepler's mother was arrested and charged with witchcraft at a time when Jupiter was entering Aries (the Solar 4th house) and in violent disharmony with the fatal birth-configuration of Mars-quadrature-Uranus.

Kepler died in 1630—just when Saturn completed his second cycle by returning to the fifteen degree of Scorpio.

We now pass on to the horoscope of Sir Isaac Newton.

Newton was said "to have made little progress with his books until a successful fight with another boy aroused a spirit of emulation and led to his becoming head of the school."

This is not surprising when we note the conjunction of Jupiter with Saturn in the 3rd house (mental proclivities and discovery). That conjunction holds terrific potentialities; but, initially, the Jupiterian flights of thought are almost always shackled by the Saturnian bond. But the liberation undoubtedly

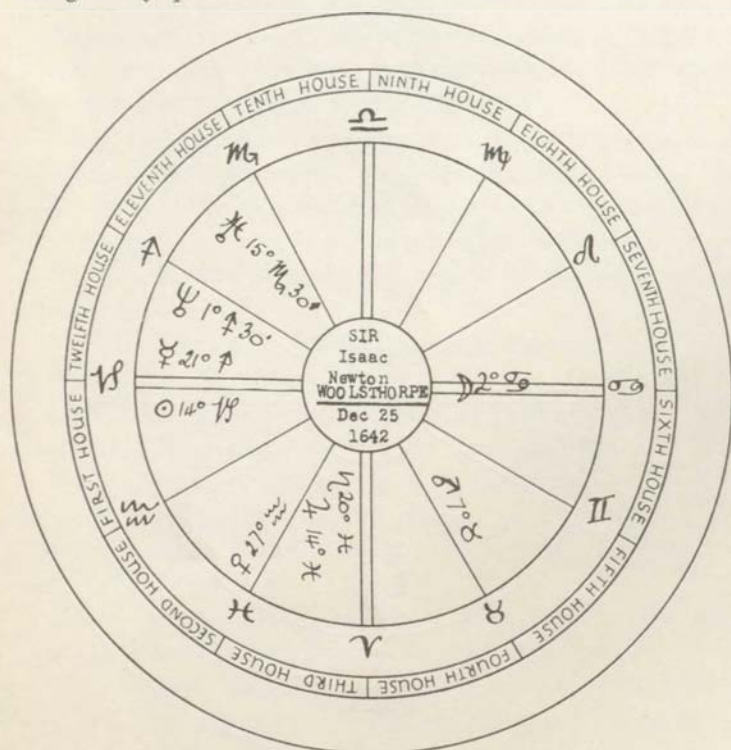
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In 1667 Newton was elected a Fellow of Trinity College, and it was between 1665 and 1667 that he made the first of his discoveries—the binomial theorem followed by that of the Fluxions. Jupiter was then completing his second cycle.

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Writing in December, 1675, Newton says: "I was so persecuted with discussions arising out of my theory of light that I blamed my own imprudence for parting with so substantial a blessing as my quiet to run after a shadow."



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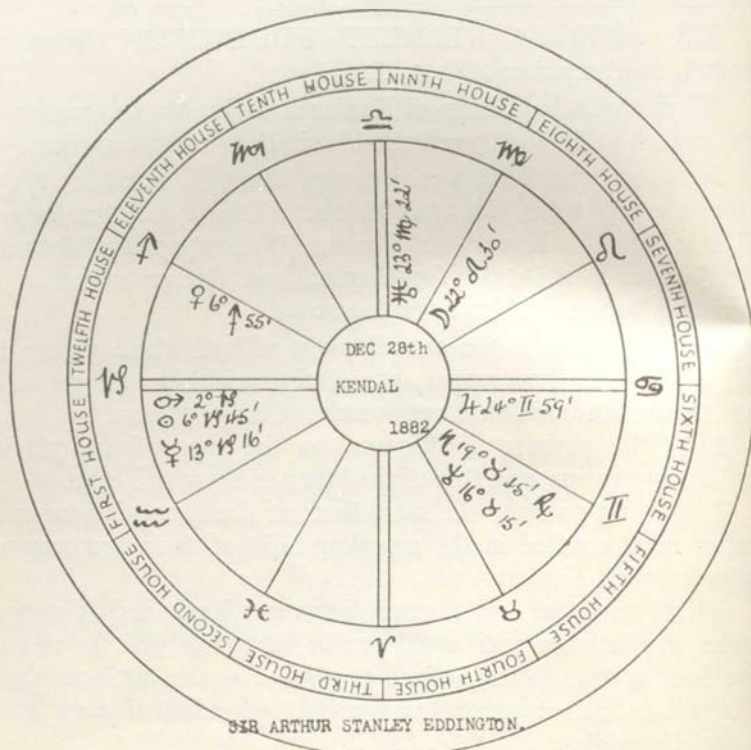
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Edward the Black Prince and the Duke of Windsor

BOTH Edward the Black Prince and our ex-king, Edward VIII, were born in the month of June; and the closeness of the correspondence of their birthdates can be seen from the fact that the Sun was at the 2nd degree of Cancer in the Duke of Windsor's case, and the 1st degree of Cancer in the case of the Black Prince.

We shall learn much from the comparison if we compare the main events of the lives of these two royal personages in relation to their respective horoscopes.

Edward the Black Prince was born at Woodstock on June 15th, 1330, and his horoscope shows three significant configurations: (1) the opposition of Neptune to the Sun; (2) the opposition of Mars to Jupiter; (3) the opposition of Saturn to Uranus; and (4) the conjunction of the Moon with Venus.

(2) and (3), taken together, form a grand cross in the heavens.

The Black Prince was created Prince of Wales in 1343 when Jupiter completed the first cycle in his life by returning to Scorpio 12° (observe the correspondence of Scorpio 12° in Edward VIII's horoscope); but his real career began in 1346 when he was given the command of the right wing of the English forces at Crecy and was victorious.

Jupiter and Saturn were conjoining in Aquarius in that year, near to the position occupied by the planet Uranus at birth, but fortunately trining the natal Moon-Venus conjunction.

It was in September, 1356, that the victorious battle of Poitiers was fought—at which date Saturn would have been trining the natal Moon-Venus conjunction, namely at Gemini 19°.

The last of Edward's great victories occurred in April, 1367, with his defeat of Bertrand du Guesclin at Najera. Jupiter had just completed his third cycle in the life of the Black Prince by arriving again at Scorpio 12°.

But, in the Summer of that year, Jupiter entered the sign of Sagittarius in the 6th house (illnesses) and opposed the natal conjunction of Moon-Venus, with Saturn simultaneously arriving at Scorpio 12°—the natal place of Jupiter. As a result of this the Black Prince contracted the beginnings of a mortal disease.

He won his last battle—a barren victory—in September, 1370, at Limoges with Jupiter at the 1st degree of Aries (10th house) squaring the natal places of the Sun and Neptune. On this occasion he was "too ill to ride on horseback." For Saturn was then in Sagittarius in the 6th house (illnesses) opposing the Moon-Venus natal conjunction.

In 1371 Uranus was in Leo, transiting the natal position of Saturn in the 2nd house (money), and history tells us that in October of that year the Black Prince resigned his principality on the ground that he could not afford to retain any longer so expensive a charge.

The Black Prince died on July 8th, 1376, when Jupiter was transiting the natal position of Uranus in Aquarius in the 8th house (death).

★ ★ ★

The Duke of Windsor was born at White Lodge, Richmond Park, on June 23rd, 1894.

In his horoscope we note one very critical configuration, namely the Solar-Mars quadrature, involving the 10th and 1st houses (clashes between public and private life); and three excellent configurations: (1) the conjunction of Jupiter-Neptune

trined by Saturn; (2) the Sun-Moon trine, evidencing a unique evolutionary trend; and (3) the Mercury-Mars trine.

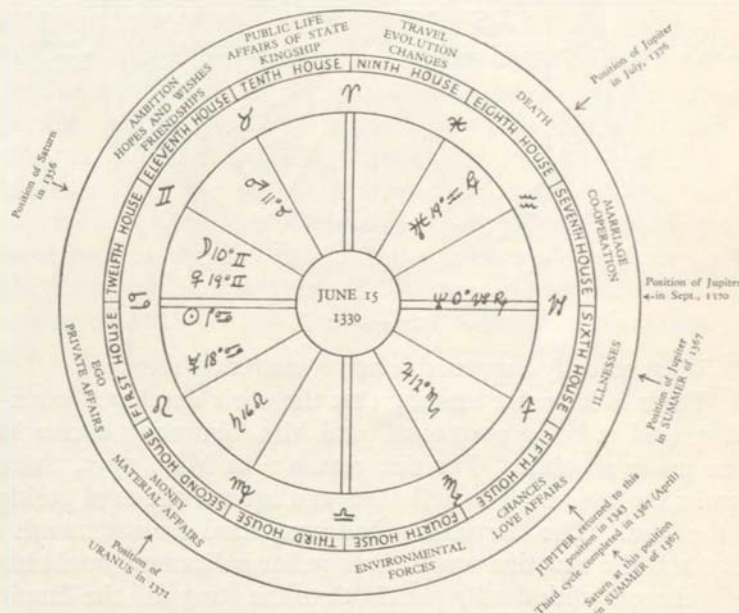
He was created Prince of Wales on July 13th, 1911—at which date Jupiter was in Scorpio close to the natal position of Uranus.

In November, 1914, the Prince was appointed *aide-de-camp* to Sir John French and went to France. At this time Saturn was transiting the natal position of the Sun (private life) squaring the position of the natal Mars (public life) and trining the position of the natal Moon (evolution).

When Jupiter arrived at the position of the natal Mars in the 10th house (public life) he was appointed to the staff of G.O.C. Mediterranean Expeditionary Force.

In 1919 Uranus approached the position of the natal Moon in Pisces in the 9th house (travels) and he left England in H.M.S. "Renown" for Newfoundland, Canada, and the U.S.A.

He returned to England at the end of 1919. But Uranus, which had been retrograding into Aquarius, moved forward again to transit the place occupied by the Moon at birth, and in March, 1920, he went off again on his travels, journeying to Bridgetown, Barbadoes, California, Honolulu, Fiji, New Zealand and Australia.



In October, 1921, with Uranus in the same area, the Prince travelled again on a state visit to India—another example of the vast amount of globe-trotting which occupied his time during the seven-year transit of Uranus through the sign of Pisces.

When Uranus entered Aries in 1928, transiting the position of the radical Mars, the pressure of his public life became terrific, and in May of that year an aeroplane was placed at his disposal for the purpose of saving time in travelling.

In January, 1936, the Prince acceded to the throne, at which time Saturn was transiting the natal place of the Moon in Pisces conjoined by Mars in the 9th house, and with Uranus holding a pivotal position in Taurus in the 11th house (ambition) midway between the natal Sun and Moon.

Now we come to the recent crisis which has ended in his abdication.

In the *Sunday Dispatch* of February 9th, 1936, the writer declared "I can see no signs in the horoscope of the likelihood of

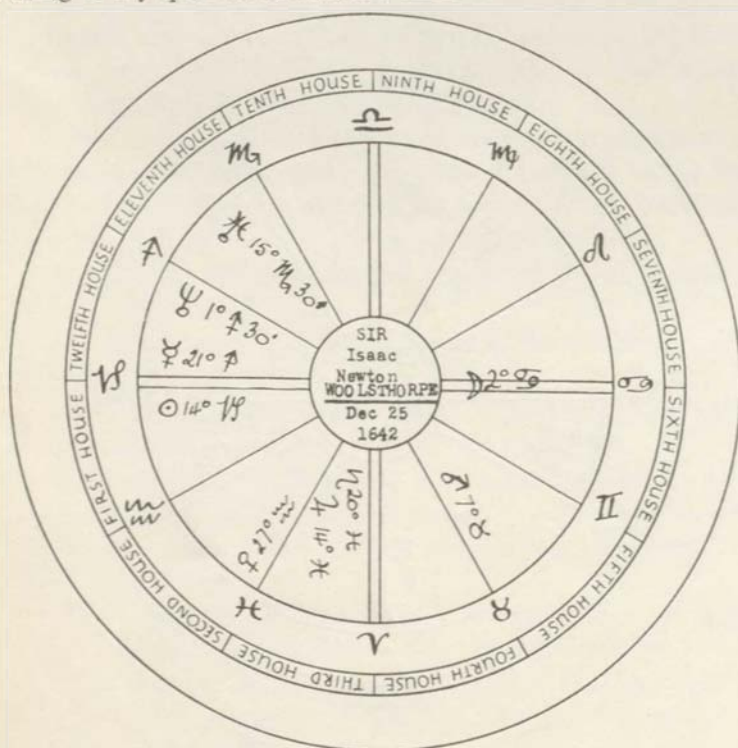
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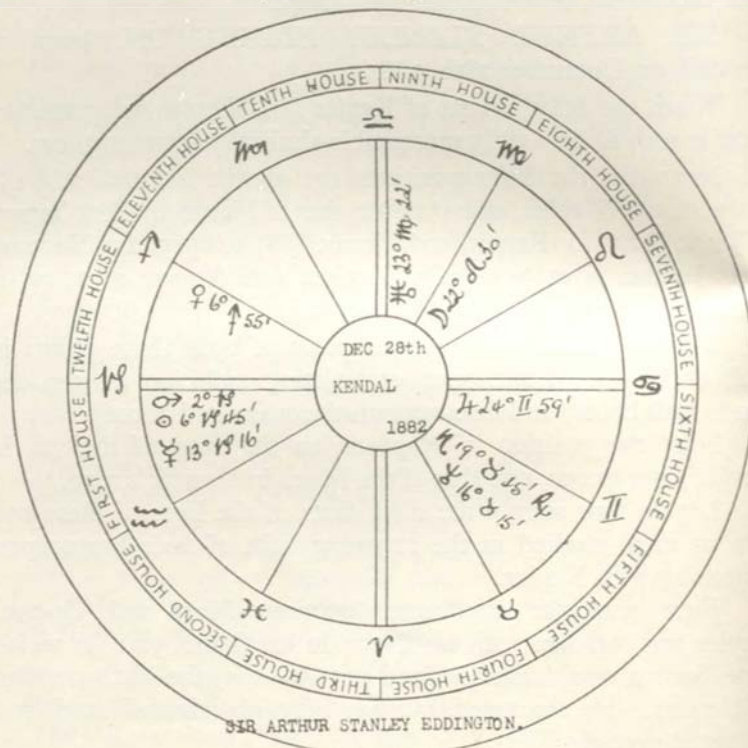
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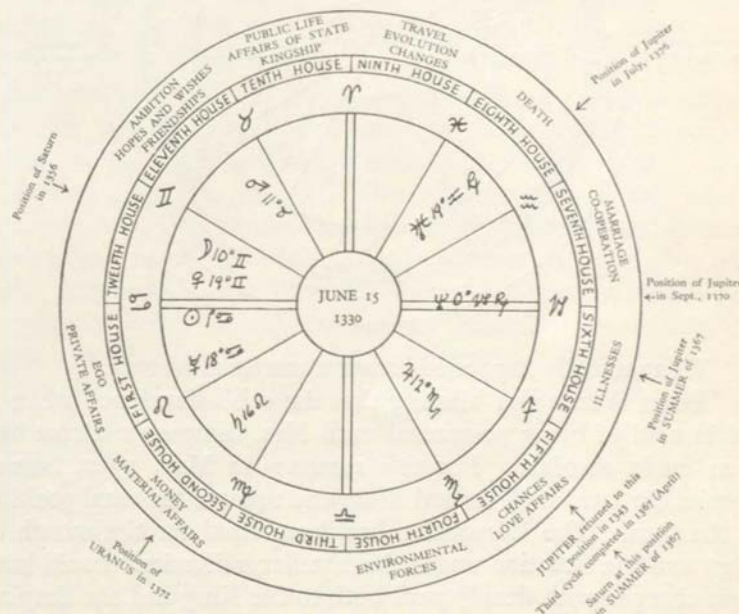
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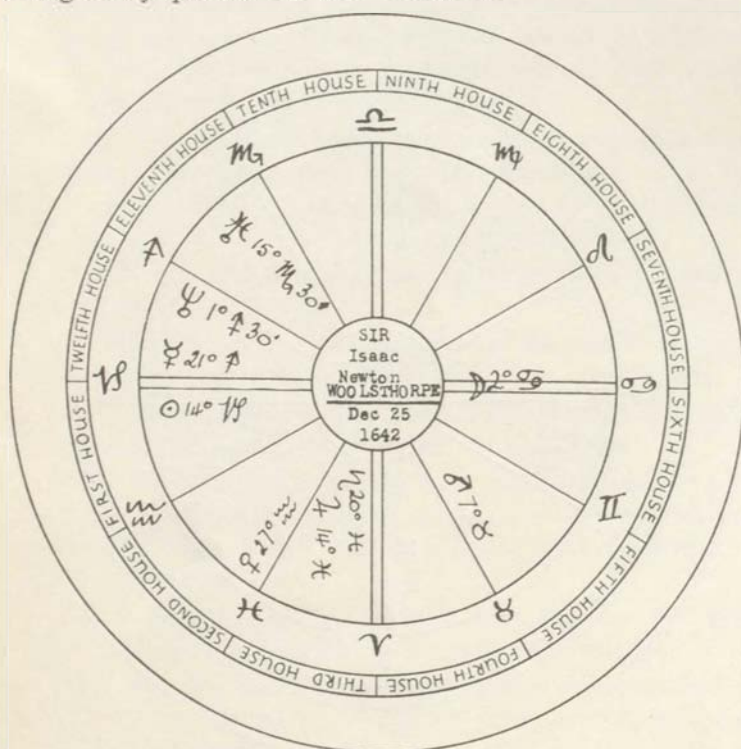
occurred when Uranus arrived at the natal place of Mercury and squared that important conjunction.

In 1667 Newton was elected a Fellow of Trinity College, and it was between 1665 and 1667 that he made the first of his discoveries—the binomial theorem followed by that of the Fluxions. Jupiter was then completing his second cycle.

Newton's work on colour and optics was read to the Royal Society in 1672 when Saturn was completing the first cycle in his life—again stimulating the $\Delta \delta \Delta \Delta$ configuration.

Newton made his first reflecting telescope in 1668 at a time when Uranus would have been trining the natal position of the Moon. Uranus would simultaneously have been squaring the natal place of Neptune—which accounts for the error he made and persisted in, namely, that dispersion and colour separation are proportional to deviation. This error resulted in interminable discussions upon his Optics paper over a period of seven years (by the end of which time Uranus was trining the natal place of Neptune and squaring the natal place of the Moon!).

Writing in December, 1675, Newton says: "I was so persecuted with discussions arising out of my theory of light that I blamed my own imprudence for parting with so substantial a blessing as my quiet to run after a shadow."



Newton's great discovery of the problem of gravitation was made at a time when Uranus had passed the natal place of Mars and was trining the natal place of the Sun from the 5th house (harmony with the law of chances and speculative matters).

Incidentally it may be pointed out that the natal configuration of Uranus-opposition-Mars seems to have been the cause of the troublesome conflicts with Hooke which arose over several of Newton's discoveries. (In Kepler's case it was the natal Mars-quadrature-Uranus; but here different astrological houses were involved, and thus the troubles took a different form).

Between 1692 and 1694 Newton was afflicted by a serious illness consisting of nervous debility and insomnia. It was even reported that he was going out of his mind. Uranus opposing the natal place of Mercury from Gemini (the mental sign) from the 6th house (illnesses) was undoubtedly the cause of this.

Newton died on March 20th, 1727, of stone, when Uranus had just completed one cycle in his life and had just returned to the 15th degree of Scorpio.

This detailed analysis of the horoscopes of these two famous men conclusively demonstrates the vital importance of the four

areas of their respective horoscopes, namely, the centres of the signs of Capricorn, Scorpio and Pisces, and the proximity of a planet near the cusp of the seventh house.

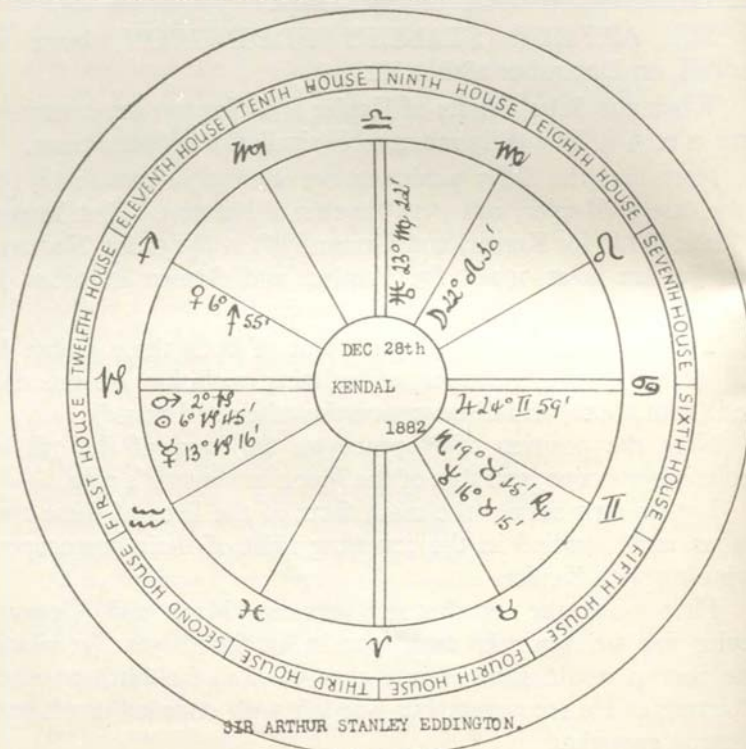
Both men made discoveries of triadic form relating to the laws of planetary motion; both made discoveries concerning gravitation and optics; both distinguished themselves in the mathematical field and presented us with the differential calculus.

Both men died when the birth-planet, situated at Scorpio 15°, returned to its birth position.

When we turn to the horoscope of Sir Arthur Eddington we no longer perceive the familiar stellar landmarks which so outstandingly distinguish Kepler and Newton; but we do observe the conjunction of the Sun and Mars in Capricorn—the sign of the mathematician; and we perceive also that Jupiter is occupying a position close to the cusp of the seventh house, squaring Uranus. We observe also that Saturn and Neptune are conjoined in the 5th and trined by Uranus—a configuration which is also a hallmark of the mathematician.

Sir Arthur Eddington became Smith's Prizeman in 1907 when Uranus arrived at 13°—the natal position of Mercury.

In 1906 (when Uranus arrived at 13°—the natal position of the Sun in his horoscope) he was appointed chief assistant at the



Royal Observatory at Greenwich.

In 1913 when Jupiter arrived at 13° he became Plumian professor of astronomy at Cambridge; and when Saturn arrived at 12° 25' in 1914, he was elected fellow of the Royal Society.

With Saturn at 12° 23' (position held by Uranus at birth) in 1921, Eddington published a paper on "a Generalisation of Weyl's Theory of the Electromagnetic and Gravitational Fields."

Sir Arthur Eddington's horoscope resembles those of Kepler and Newton only in the location of a planet close to the cusp of the seventh house, and the fact of Sun in Capricorn (which as an isolated factor has no special significance). It is not a matter for surprise, therefore, that the general trend of his life does not closely follow the patterns of his illustrious predecessors.

His horoscope shows that he is a research worker of peculiar merit, and that he embodies the Capricornian qualities enumerated at the beginning of this article. But his horoscope fails to reveal the striking disposition of the planets centred in Scorpio and Pisces which were the principal sources of the peculiar genius of Kepler and Newton.

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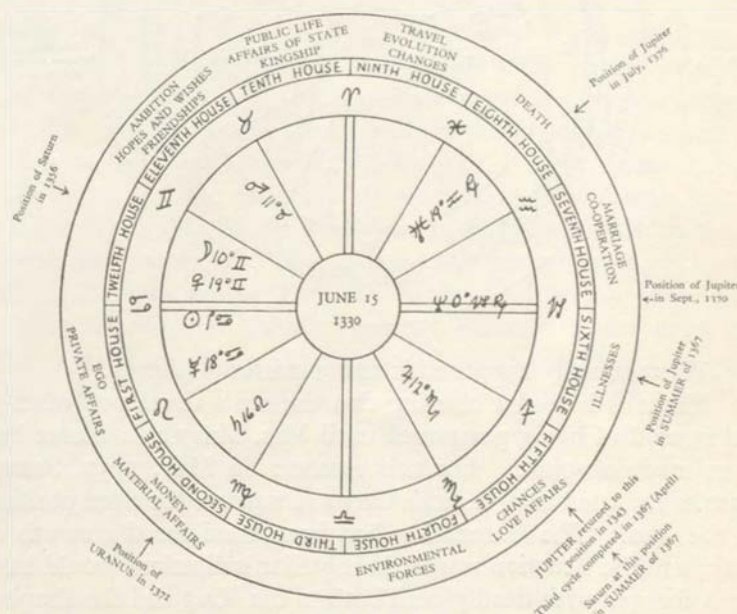
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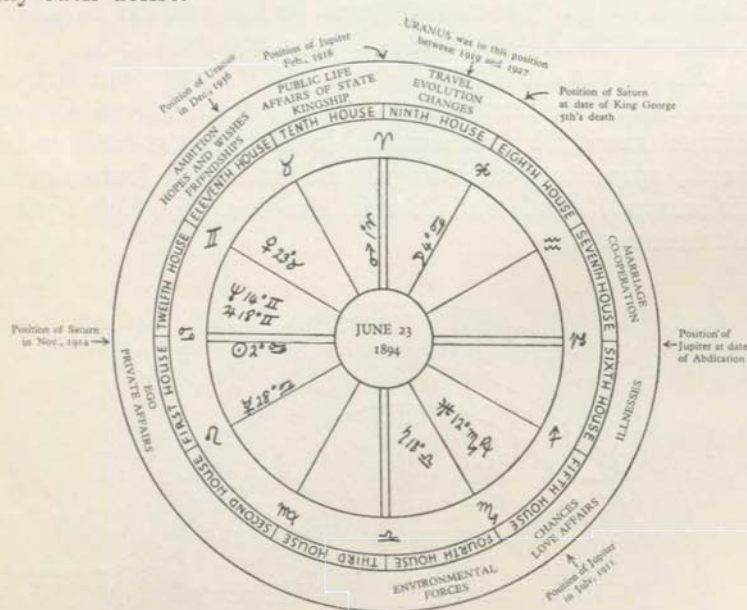
In the *Sunday Dispatch* of February 9th, 1936, the writer declared "I can see no signs in the horoscope of the likelihood of

the King's marriage in the next three years. But I see a great probability in 1939-40." Since the publication of that conclusion several astrologers have, it is true, predicted that the King would marry "very soon."

Now, the astrological facts are these: At the beginning of December, 1936, Jupiter entered Capricorn; and a reference to King Edward's horoscope will show that the planet was then in Capricorn in the 7th house (marriage), and moving to a trine aspect with Uranus (which is in Taurus in the 11th house—friends). This configuration *could* (and did) stir the matrimonial inclinations powerfully. But, let us note the critical natal configuration of SUN QUADRATURE MARS, of which the Sun governs the private life and Mars the public life (state affairs).

At the time of the crisis (abdication) Jupiter had arrived at the 2nd degree of Capricorn, opposing the natal position of the Sun and squaring the natal position of Mars.

From these facts I concluded that there would be no possibility of the King's marriage at this time because his personal position would be at stake and the affairs of state would over-ride any such desire.



What actually happened is now a matter of history.

Yet it is indeed a blessing that the crisis developed when it did instead of being postponed until Mrs. Simpson's decree had been made absolute. For this reason: in May, 1937, Saturn transits the late king's radical Mars and squares the natal position of the Sun. The Coronation had been fixed for the month of May, and the situation under those stellar indications would have been charged with deadly peril both to the King and the Empire.

At the time of the fixing of the Coronation date the *News-Chronicle* in its leading article made a comment to the effect that the authorities had fixed the date, not as a result of consulting the stars and soothsayers as used to be done in olden times, but for the less occult reasons of public utility and the fact that May is a month in which fine weather is a probability.

Yet there is little reason to scorn the researches of the astrologers, for the stars have a queer way of acting on collective, as well as individual, psychology; and in King Edward's horoscope coming events had indeed cast their shadow before. . . .

We will not pursue our inquisition of the ex-king's horoscope any farther at this stage except to add that he will still have to face three critical periods, namely, May and September, 1937, and January, 1938. These remain dangerous months for him; but the peril will now be considerably less than it would have been had he remained king.

Let us hope for a speedy resolution of his problems and wish him a long life and abundant happiness.

The Soul of Man

The Soul of Man is like a tree ;
Though mightier stem it spreads to Heaven,
Its top remotest mystery ;—
No other end the Soul is given.
Only sky-veiled shall it behold
The light of Life and Being's gold.

Its roots are deep in devil's dung ;
Its summit where the stars are flung ;
Though winds send many an azure blossom
To float across the broad clouds' bosom.
It spreads aloft so high to see
That clouds drape its bright leafery.

And God ?—We know not what He is,
Unless it be the Sap of Bliss
Risen from plummeted star-kiss
That puts strong life into the Tree
And lifts man's heart to ecstasy
When for Heaven's help he yearns and cries
And stares into the zenith's eyes.

Herbert Palmer

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Continued from page 22.

No one knows the age of the earth, nor how it came into being. The geologists cannot agree on a time-table, their differences amount not only to thousands, but to millions of years. One need place no more reliance upon the estimates of the Swedish geologists who compute time from lamina than upon those calculated by the amount of soil carried by the Thames into its estuary. One cancels the other, and a third would doubtless cancel both. The earth is probably much older than any of us suspect. Man (notwithstanding the anthropologists) is probably, even in his civilised state, of an antiquity beyond hope of discovery.

The anthropologists admit that they have no idea of the origin of Cromagnon man, a cultured being who arrived in Europe from they know not where towards the close of the last glacial period. Could the existence of Atlantis be proved, a still greater obstacle would be placed in the path of the scientists in assessing the age of the earth. For if the island continent was inhabited by a cultured race—and there is no evidence that it was not—the distance which separates us from Cromagnon man is as nothing compared to the time which must have elapsed during the evolution of the Atlantean race. If, as Plato said, Atlantis was destroyed some 9,000 years before his time—say 12,000 years ago—its disappearance was contemporary with the last great ice-age. H. Edward Forrest is a modern scientist who has gone a long way in confirming Plato. He was originally concerned with the distribution of species, a study which led him to investigate the reasons why certain fresh-water fishes found in North America are also common to Europe, a similarity which extends to shell fishes and water-weeds. These researches led him to geology and confirmed the thesis he propounded as a naturalist—that such similarities could only be explained by supposing the existence of Atlantis. But Mr. Forrest takes his case for the existence of the sunken continent much farther. He produces excellent arguments to show that the great ice-age, about which there are few dissentients, was actually caused by the existence of Atlantis, whose northern seaboard was bounded by a vast range of mountains behind the huge ice-wall packed. It was only a matter of time before the mountains, under force of gravity, gave way, and the submerging of the continent began. Again, there is much evidence of a somewhat circumstantial character for the existence of Atlantis. The more obvious hints are provided by the pyramids of South America, their resemblance to those of Egypt being highly suggestive of a common origin. How then, did these and other similarities of architecture and custom find root in two such distant parts of the earth at a time when, as we believe, communication between the two was an impossibility? The only common sense conclusion is that a civilisation existed somewhere between the two. The Peruvians as well as the Egyptians practiced mummification; other South American peoples, the Incas amongst them, maintained colleges for priests and vestal virgins in common with other civilisations. The Aztecs when speaking of their original home looked eastwards over the Atlantic, and called it *Astlan*. There are many other indications that Atlantis existed, but sufficient has been noted to suggest that until one can say quite definitely, and without fear of being wrong, that the sunken continent was a mere figment of Plato's imagination, their estimate of the age of civilisation should be ignored; if it is granted that Atlantis and her people were facts in world history, it would appear that the geologists and anthropologists will have to revise their conclusions.

To a great extent, the physicists have stolen the astronomers' thunder, for it is a long time since any real astronomical discovery was made. Indeed, it is quite likely that physics will prevent the possibility of purely astronomical discovery. In the first place

the Copernican system is suspect, and perhaps it is a worked-out seam. At the same time, the resolution of a mathematical problem is not necessarily scientific evidence and as there are innumerable possible systems of geometry, almost anything at all may be proved by them. The Einsteinian theory of relativity has nothing to do with Euclid, nor has Professor Morrow's Field Theory to do with Reiman. But in all probability future generations will set greater store by the American scientist's theory than by the German's. Professor Morrow's theory is based upon a reversal of an old conception, the *concave* sphericity of the earth. His geometry of Reversion accounts for everything necessary to the current cosmogony, and proves that the present space-concept is impossible. It has one distinct advantage over the classical system, it preserves nature's economy. The Field theory shows no unnecessary waste such as characterises the universes of other mathematicians. So that in addition to the *Expanding Universe*, the *Universe Around Us*, the *Mysterious Universe*, the *Life of the Universe*, the *Restless Universe* and countless other universes including Sir Arthur Eddington's which is running down but which Sir Oliver Lodge is promptly winding up again, we now have Professor Morrow's *Inverse Universe*! Still, it is to Sir Arthur Eddington that we owe the most illuminating scientific idea of the century, for a short time ago he wondered whether after all the poet and mystic may not know somewhat about the matter?

In common with most other laymen, I am obliged to accept an interpretation of Relativity theory at almost tenth-hand, for very few people can understand Einstein at the source. The serious seeker after truth need not be unduly alarmed at his inability to appreciate the mathematicians. One moment's reflection will convince him that it is no part of the cosmic scheme to reserve a monopoly of truth for those who are good at sums while the rest of humanity wanders around doffing its cap! Besides, if there are four dimensions (and I don't doubt it for a moment) there are probably a hundred and four, and what proof have we on the correct resolution of the hundred and fourth at some time in the dim future, the scientists will not after all decide that there are no real dimensions? The infinitude or otherwise of Space is not resolved by Einstein. Nor does it matter. Neither has the old and futile question "Determinism or Free Will" been resolved. I resolved it to my own satisfaction shortly after I left school. The answer is simple. Determinism and Free Will are both true because they are both facts in nature. The victory of one over the other, as Anatole France would suggest, merely proves the intellectual capacity of the arguer, for both will still persist. At this present instant of time I have free will. On how I exercise it will be determined the events of this evening, of tomorrow, or maybe of twenty years hence. Space is in much the same case. It is perfectly conceivable that it is at the same time infinite and bounded. There is no harm in concluding (if we are accommodating and are willing to humour the scientists by sharing their latest illusions) that the universe we know is bounded, and that what lies beyond it is infinite. In our present state of evolution it would be unfair to ask such a stupid question as: But is the infinite which lies beyond our finite, finite or infinite? As an American critic of Relativity theory says: "If Einstein thinks that nobody can jump off his circle, he can't know much about fleas." The scientists are going round in circles. There is something grotesquely and even tragically humorous in the sight of a scientist struggling with an obviously, unresolvable problem, and then, when he arrives back at where he started, throw up his arms and declare, "God is the Supreme Mathematician." But that is not the correct answer. The correct answer is: Truth does, and always

(Continued in Page 40).

The Anatomy of Genius

by The Editor

THERE is no definition of Genius, and Genius itself cannot supply one. It starts from nothing, and over thousands of dead men, sits at last on the throne of the Bourbons.

Its first promptings are felt amidst the splendours of an Oriental palace, and reach fruition in poverty and enlightenment under the Bo tree. It tells the Governors of Harvard that their honorary degree of D.Lit. is not worth the \$5 asked for enrolment, and writes the essay on *Compensation*. It takes up its abode in the burly frame of a gentleman farmer, and before the wart-covered face is mounted on a pike, exposed to the insults and ridicule of the ignorant London mob, England is rid of the Stuarts and her ships again are on the seven seas. It seizes the youthful and undersized body of an Egyptian Pharaoh who, though dead at thirty, bequeathed us something only exceeded in beauty by the gift of the Nazarene. At times it cannot wait for physical and mental maturity, so the mouth of the babe utters grave things; small hands are rocked to sleep which, but a few hours before, had delighted a king's court with strange harmonies. It takes a body too coarse for its immediate penetration; this must be broken down by suffering and disillusionment; so, despite superhuman efforts, disease must be added to deafness for the mystical beauty of the last quartets.

Dr. Young, the discoverer of the undulatory theory of light, at the age of two, could read excellently well. Whilst still at school he mastered French, Italian, Hebrew, Greek and Mathematics. At the age of five, Mozart was an European celebrity. Saint-Saens began composing at four, and six months later was playing the piano part in a Beethoven violin sonata, whilst at six, he was a proficient exponent of the Mozart sonatas. Sir William Rowan Hamilton's youthful precocity was even more astonishing. At three he was studying Hebrew, and at seven was considered to have a greater command of that language than many who sought fellowships. At thirteen he was proficient in fourteen languages, including Persian, Sanscrit, Malay and Hindustani. A year later the Persian Ambassador paid a visit to Dublin and received a letter from the youth, upon which His Excellency doubted the ability of any other person in Great Britain to write such a document. When Hamilton was eighteen years of age, the Astronomer Royal of Ireland declared him to be the "first mathematician of his age." Wagner, whose results some of us may think bear no proportion to the vast extent of the labours involved in them, yet who perhaps more than any man who ever lived unified a number of art-forms, could never play the piano and hated the theatre. Then there are geniuses who, productive throughout a life-time, portray in their work every cyclic change of thought and spiritual quality. Such an one was Beethoven. His early, classical period is easily distinguished from the middle, romantic period, which in its turn gives way to the last period—one more talked about than understood. It is surprising that no really serious attempt has been made to fathom the composer's cryptic "Whoever understands my music will henceforth be free of the misery of the world." This is a hint, and the words were spoken at a time when he was immersed in the study of the Upanishads.

Genius bloweth where it listeth. It turns up in the most unexpected quarters. Emerson, Clive, Newton, Rousseau, Swift, Dr. Johnson, Goldsmith, Watt, Sheridan, Heine, Darwin, Hardy, Whistler, Mendel, were all duffers at school. It is no

respector of age. The baby and the man in his prime are both open to its visitation. But it comes oftener to poverty than to riches, and chooses disease before health. There have been attempts to prove that genius is a result of glands, of eccentricity, of drunkenness, consumption, neurosis, sex-perversion, and just plain madness. It is none of these things. It is neither the result nor the cause of them. There are many mad, eccentric, drunken, consumptive, neurotic and sex-perverted people in the world who can lay no claim to Genius. Such theories do not take into account the healthy people who have just sufficient common-sense to take the right bus in the mornings.

Genius is memory; memory of past lives; the sum total of all experience welling up as inspiration and intuition. It is the ability to draw on one's store of learning gathered in previous lives and provides the reason why Genius "knows" without having to learn. I think it was Emerson who felt that Mozart at birth was a thousand years old. That was a low estimate. He was probably many hundreds of thousands of years old. And it is that "age," half as old as time, that causes our own breasts as we listen to music and words of Genius, to echo a corresponding sentiment, a similar thought. And when that Genius is recognised it is because a chord of our own long lost memory has been awakened:

O, What is this that knows the road I came?

Genius is only as great as its aims. We have an exact notion of the mental stature of the writers of the gossip columns of the daily press because of their indiscriminate use of the word. These young men, mostly down from Oxford, have no idea that their writing discloses well enough their slim waists and high-pitched voices; that with every word they write is given away an incompetency to instruct, to educate, to amuse. We shall find no clue to where Genius abides by a reading of the newspapers, not even of the best newspapers. For whereas the so-called "popular" press is merely a collection of insipidities and imbecilities that would shame the intelligence of the monkeys whose antics they are so fond of describing in their columns, the graver press is rendered abortive by an academic pomposity which smothers all semblance of vitality and feeling. Shining mediocrity is, and always will be, mistaken for Genius in its own age. Where are the geniuses who were hailed immediately after the war? Where are those samples of much-lauded Youth who were going to deliver us from the mess they blamed on to their fathers? Where are those pioneers of the New Age?

A mysterious silence protects the man of Genius from the gossip-writers, the collector of anecdotes, and the foolish little stock-broker who at his West-End club dismisses such great names as may have crept into his limited understanding with a flick of the ash from a cigar bought out of other people's losses. What do we really know of Shakespeare, of Bacon, Dante, Goethe, Milton or Cromwell? Where is he that can tell us of the secret ecstasies of Johann Sebastian Bach, Brahms, Bruckner, or Ralph Waldo Emerson? Their alleged incapacity for life as we think we know it is another illusion; they knew too much about it. Their world, the one in which they spent most of their time, the one which gave them all they have bequeathed to us, is the world, not of Swedenborg's spirits, nor that world of fanciful tomfoolery with which mediums beguile us at public seances, but

that of perception, projection, extended vision—in a word, of second-sight. I doubt very much whether it is the sight that sees visions, it is more probably of the kind that senses extension—hence the reputation of the genius for extravagance. He hears of a good intentioned man who for one little error is persecuted for life, so he creates Jean Valjean; of a kindly old scholar full of reverence for the past and without contact in the present, so we are given Sylvestre Bonnard. He takes a little too much to drink and experiences exaggerations of the things that he loves, hates and fears; he must needs repeat the experiment, his works accumulate, and his reputation is very much worse, and in some few cases very much better, than the truth. It is extremely unlikely that De Quincey was physically strong enough to absorb the quantities of opium with which he has credited himself and with which he has been accredited. I think, too, that Poe was capable of being quite drunk on less than the average Fleet Street man takes with his lunch. A more or less weak and vulnerable body is nearly a *sine qua non* for the operation of Genius; physical density is something it cannot work in. And Genius must be able to see through things other than its own body. It sees through every pretence, whether the pretence be calculated knavery or innocent naïveté. Its quiet word alienates contemporary mediocrity for life.

Genius is versatile. Its supposed ignorance of everything save the subject of its attention is a further illusion. It begins with the priceless knowledge that the whole of the world's facts can be counted on the hand, and that its own effort is merely a variation on a given, not on an original, theme. Plato was indebted to still more ancient men for fundamentals, but Emerson found no difficulty more than a hundred years ago in anticipating in his first sentence of the essay on History, the "conclusions" of the modern physicists, and which at last was only another variation on ancient observations. For Emerson is different from the modern scientists only in this, that he willingly acknowledges his indebtedness to the Greek. Therein lies his genius. The moderns would try to impress us with an assumed "greatness" which rests upon nothing more than the reduction of the Dialogues to mathematical equations. These professional scientists, if we measure their results (and on what else, indeed, should they be judged?) by time, comparing them with the earliest mystical and philosophical truths and viewing our present-day life by their pretensions, are the veriest humbugs. We accord them too much authority and show them far too much respect.

Between Genius and mediocrity there is talent. Genius can get along without mediocrity; talent cannot. The word that alienates mediocrity is never uttered by talent. Neither its views nor its feelings are of such depth as to inspire passion, so it plays the buffoon and collects its revenues from the pay-boxes of Europe. As Balzac has it: "Passion is universal humanity. Without it religion, history, romance and art would be useless." Talent is excreted from the physical brain, that fine assessor of material phenomena, that recorder of physical experience, that guardian of self-interest and the sounding-board of the senses. But Genius is of the soul. It senses its oneness with all that is, and offers its treasures without reward to those who may appreciate them. It is no coincidence that the creator and interpreter of Genius have no time for those artistic middlemen, the critics. They would make of a musical score, a mathematical formulæ, a symbolical painting or an epic poem a platform from which to raise their pedantic voices, aimed usually at transferring from the creator to themselves whatever illumination may have entered the minds of their audience. Yet, there are critics of Genius. But the critic of Genius is wrapt about with almost as mysterious a silence as his creative brother. One or two names in music, the theatre, and literature take it upon them-

selves to "guide" popular opinion in these arts, abrogating to themselves an authority which is never to be discovered in their *obiter dicta*. Even amongst cultured musicians, Sir Donald Tovey is more of a name than a fact in nature. Those who know nothing of his work as a critic, and amongst musical people they are legion, know nothing of probably the greatest music critic who ever lived. Richter, the great conductor, after a concert by the Halle Orchestra in Manchester, was advised that the critics did not think much of his interpretations, upon which he reflected that the species have something in common with the tribe of Eunuchs who, knowing somewhat of procedure are themselves incapable of creation.

Genius is distinguished by piety. Where there is no piety there is no genius. We are genuinely grateful for the immense talent which produces "A Shropshire Lad," "Monsieur Bergeret in Paris" and can only marvel that such perception and insight, such feeling for beauty, should stop at the hall door. The piety of the genius is neither solemn nor hypocritical. It takes full account of his vices where they exist and strikes the balance fair. For at last the human failings as well as the extra-human insight which form ninety per cent. of the piety are not ends in themselves. Together they create an extended consciousness in which Genius sees such truths as it may be possible and permissible to capture and confine in three-dimensional space. True, there have been many geniuses whose conduct as citizens would receive little consideration at the hands of learned judges. But in view of the daily admissions of ignorance given by our "learned" ones from ministerial as well as judicial benches on more simple matters than the unaccountable vagaries of Genius, that fact need not detain us. At the end of most of Bach's scores is the devout dedication FINE DSG (To God Alone Praise). His life was as noble as his self-effacing dedications. Great art is essentially pietistic. That overpowering genius, Bacon, whose real greatness has never been fully appreciated, despite the cloud which overshadowed his last years, was a pious man. Piety has nothing to do with organised religion. Piety is pity; pity is compassion, compassion is love, and love at last is veneration, veneration for that which philosophers and scientists alike who have met a stone-wall call a mathematical formulæ or the *elan vital*—they would call it even worse names to save their pitiable vanity—but which a layman is reverently glad to call God.

No genius who ever lived could tolerate for long that dead weight of respectability so loved by the average man and which so conveniently serves as a cloak for his secret vices. We deceive ourselves from morning to night; the genius is deceived only by the trust he places in others. Men who are themselves quasi-geniuses have from time to time written books which pretend to analyse the divine spark—always with one eye on the so-called "normal" man. Such a fine intellect as Havelock Ellis is capable of writing in *From Rousseau to Proust*: "Verlaine was a child on a colossal scale, with the child's eternal freshness, and the full endowment of those less innocent instincts which in some degree psychologists find to mark even the healthy normal child. A mass of living sensitive protoplasm open to every influence of Nature and humanity, he remained unconfined by that tough restricting hide which gives to most of us adults a certain stolid rigidity, a factitious indifference to our environment." Most of the "explanations" of Genius given by eugenists and psychologists alike are the result of fear. The man of talent as well as the average man is afraid of Genius, as well he might be. For who should know more about the normal man than the abnormal or super-normal one? Let us look for a minute at Ellis's "explanation" of Verlaine. He says he was "a child on a colossal scale." That idea is by no means new, and it is also, within limits, true. But as it applies to all geniuses, it doesn't help us to understand

Verlaine any the better. Now there is nothing wrong with anyone being a child on however "colossal" a scale. (Professional psycho-analysts please note Mr. Ellis's use of "colossal.") When we succeed in measuring the extent of his "childishness" and its physical, mental and spiritual distance from our own hard-boiled selves, we arrive at a correct estimate of not how far we are above him, but at his stature above us. The explanations of Genius, especially those given us since the war are all tainted with the same poison. We try, by inference, to show that the man who reads the "analysis" is a much superior being to the subject under review. As I said before, they are written with one eye (probably both eyes) on the average man. So does talent earn a living. The childish genius is neither more nor less than the true man without the adult accretions of pomposity, vanity, rhetoric, duplicity and sheepish slavery to convention, party and church. It would be well if we could get a little nearer to the genius's childishness by being ourselves a little more simple. "A mass of living protoplasm" is mere verbiage. It means nothing. Nothing at all. "A mass of living protoplasm" is a long-winded synonym meaning a "man." It was not the "mass of living protoplasm" but the divine spark which motivated it that we remember as Verlaine. Up to now we have gathered that Verlaine was a man with certain characteristics of childishness. We next learn that he was open to "every influence of Nature and Humanity" remaining unconfined by a tough restricting hide. Excellent. Ellis has merely drawn for us the lineaments of the ideal man. This world should be full of Verlaines. There are some, perhaps many men living in the suburbs who conform somewhat to these requirements. But alas, were they to drink all the vermouth in the world, they would never be able to write like Verlaine. So we are as far as ever from a definition of Genius.

What we have gathered thus far is that Genius can be healthy and it can be diseased. It can be possessed of a strong will, and of no will at all. It can be drunk and it can be sober, debauched and virtuous, it can be young, middle-aged, and old. It can be poor and rich, happy and depressed. Only two things are genuinely common to it; childishness and piety. Nature, either before or after birth, attends to the acquisition of both of these essentials. Not only Verlaine, but Mozart, Hugo, and countless others throughout the ages were notable for an inherent immaturity. If we are to continue to have beauties given to us by Genius we must stop in good time the encroachments of that dizzy science of eugenics, and never stop scoffing at the absurdities of the psycho-analysts. By great good fortune many geniuses had "careless" mothers. The modern mother knows no more about herself and her child than did the mother of the dark ages. She is "guided" in her motherhood by a series of charts and the suggestions found in free booklets issued by manufacturers of weird concoctions alleged to contain queer things called vitamins. Our interference with Nature is resulting in a "preciousness" that can only end in decadence.

I believe that perhaps more geniuses have remained in oblivion than ever achieved fame or notoriety. Apart from those who achieved recognition long after death, as in the case of Bach, there have probably been many who forfeited all claims to personal achievement, being content to live a life of service to others.

The genius is a disciple serving an apprenticeship in initiation. We shall probably never know how much of the special theory of Relativity we owe to Einstein's mathematical faculty and how much to his violin. "Whom the Lord loveth, He chideth" goes some of the way to explaining why Genius is so often tragic. Nature takes payment for her gift from skin and purse. But he, fulfilling his unspoken promise gives to us generously and with both hands, those gifts he has received, divine evidences of

intermittent moments of attunement. There is no such thing, nor can there ever be, such a thing as a materially rich genius. Riches are the wages of talent. To be a genius at all means an appreciation of the responsibility of riches; the genius has too many cares already willingly to accept this greatest of all.

We do not trouble ourselves much about talent. We are not concerned how it lives or how it occupies its time, nor do we worry about what it reads, eats or drinks. We know that somewhere in its career it has fooled us, that but for our dull intelligence it could not indulge some of its vulgar tastes. But how different it is with Genius. We admire Napoleon at a distance, but we cannot get sufficiently near to Schubert; we want to know more than any biographer could tell us. The talented "five" of St. Petersburg are wonderful enough in their way, but what the critics tell us about Tchaikowski's banality and the theories they propound to account for the fourth Symphony are not evidence. We want to know something more. The fate of the frivolous, empty-headed Stuarts arouses little sympathy in the breasts of any save the maudlinly sentimental. There was more going on inside the great Oliver than we know. A word here and there throughout history makes us prick up our ears. There is no proof, but I think there was more in Voltaire than came out in his work. I feel that here was something more than buffoon and satirist. The modern biographical method is a farce and a sore shame; its purpose is to attract attention to the alleged psychological penetration of the writer rather than to the subject. And for this we may thank Freud. Bergson is as he may be, but he can never fill us with a desire to meet him on the terms we should have liked to have met Anatole France.

That is the power of the Genius. He draws us to him. If we cannot appreciate him fully our inability may be laid at the door of the thick hide with which Mr. Ellis knows we are endowed. Let us warm hands and feet at those fires of inspiration, and try at second-hand to enter into the oneness that kindled them, a oneness at which we may grope yet never reach, knowing in our secret heart that such fusion is the peace that passeth understanding, the cause and purpose of our pilgrimage.

* * *

Piety is not an end, but a means; a means of attaining the highest culture through the purest tranquility of soul. Hence it may be observed that those who set up piety as their ultimate aim and goal, mostly end by becoming hypocrites.

Goethe.

The real men of progress are those who begin with a profound respect for the past. All that we do, all that we are, is the outcome of immemorial labour.

Ernest Renan.

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The Rosicrucians

By Ra Tesser Kheperu, the Egyptian

ONE of the most fascinating attractions of the mystery which has always surrounded the origin of the Rosicrucians has been the enormous amount of literature which has been written and published on this subject.

The "Bibliotheca Rosicruciana," by F. Leigh Gardner, privately printed in 1903 in London, contains some 80 pages of titles of books dealing with the mystery of the Rosicrucians, and numerous books and pamphlets have been issued since that date in nearly all countries.

It is therefore to be regretted that not one of these publications is able to give the true facts of the history of the Order or its secret teachings. It is for these reasons that the present writer will endeavour to throw some light on the subject in regard to the history and the general principles of the Rosicrucians, although it should be understood that the actual, secret, teachings themselves cannot be revealed. No matter what you may read in published form, these teachings have *never* at any time been made public—and they *never* will.

We will commence with a few extracts from the more generally known works and afterwards discuss them.

In the Encyclopaedia Britannica we read that:—

"What is known as the Society of Rosicrucians (*Rosenkreuzer*) was really a number of isolated individuals who early in the 17th century held certain views in common (which apparently was their only bond of union); for of a society holding meetings, and having officers, there is no trace. So far as the numerous works are concerned it is evident that the writers who posed as Rosicrucians were moral and religious reformers, and utilised the technicalities of chemistry (alchemy), and the sciences generally, as media through which to make known their opinions, there being a flavour of mysticism or occultism promotive of inquiry and suggestive of hidden meanings discernible or discoverable only by adepts.

The publication of the *Allegmeine und General-Reformation der Ganzen Weiten Welt* (Cassel, 1614), and the *Fama Fraternitas* (Cassel, 1615), by the theologian Johann Valentin Andrea (1586-1654), caused immense excitement throughout Europe, and they not only led to many re-issues, but were followed by numerous pamphlets, favourable and otherwise, whose authors generally knew little, if anything, of the real aims of the original author, and doubtless in not a few cases amused themselves at the expense of the public. . . . The authors generally favoured Lutheranism as opposed to Catholicism . . . the worthy objects of the fratres were soon discovered and supported by several able men."

"Webster's Unabridged Dictionary" gives the same details in a more condensed form.

The "Modern Encyclopedia" states that the Rosicrucian Order is "An international fraternity, officially *The Ancient and Mystical Order Rosae Crucis* (Order of the Rosy Cross), having its traditional origin in the Great White Brotherhood, which flourished in Egypt about 1500 B.C. It is said to have been introduced into Palestine by Solomon, and was first established in the U.S. in 1693. It conducts welfare work and contributes to the advancement of all fine arts and sciences."

The "Encyclopedia Americana" calls the Order "a non-sectarian, fraternal, body of men and women devoted to the investigation, study and practical application of natural and

spiritual laws. The purpose of the Order, which is found in all civilized lands, is to enable all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness and peace. A fraternity in the truest sense, the Order operates as do the other old and honourable fraternities, on a Lodge system. Instead of dealing with some speculative philosophy and purely symbolical ritualism, the Order deals with the practical sciences and arts necessary to enable men and women to live more useful lives. Its instruction is limited to members within the Order—and to these members the instruction in various courses is given without the payment of tuition fees. The membership dues cover all cost of tuition. The Order is international in scope and is found in every civilised land and with a traditional history covering many centuries. All allied jurisdictions send their representatives to the international congress and in America there is but *one* Rosicrucian organization which is a part of the international body with representation in the European congress. That body is the Amorc, with jurisdiction over all North America and the dependencies of the United States."

In "The World Book" we read that the Rosicrucians are "members of the Ancient and Mystical Order Rosae Crucis (Amorc), a fraternity of mystics founded in early Christian centuries and periodically operative in every country."

In the "New Standard Encyclopedia" it is stated that the order is of Egyptian origin; that allied jurisdictions send their representatives to congresses held periodically at Geneva; that in the U.S.A. it is known as the Amorc; that Benjamin Franklin and Thomas Jefferson were among its early officers; that the Imperator for the Order in U.S.A. is Dr. H. Spencer Lewis, San José, California.

The above quotations supply us with a number of statements right and wrong.

The "Encyclopaedia Britannica" (11th Edition), is more at sea with regard to the statements on our subject than the other works we have quoted from, and some amends are made in the 14th Edition where the matter is brought more up-to-date. The earliest date given in the latter edition is 1115, when in Germany a Lodge is referred to in a book in the collection of one Brother "Omnis Moriar." Reference is also made to the Amorc in America, and to ancient Lodges in Germany, Switzerland, Denmark, England and France.

Traditionally, however, the work of the Order is of much earlier origin. The "Modern Encyclopedia" is getting nearer the truth when it mentions the date 1500 B.C. But even 3,500 years ago the work of the order was *old*, or rather *ancient* knowledge. It was knowledge kept secret from the masses and passed on from one Initiate to another many thousands of years ago. The fact that in these ancient days the work was carried on under a different name, or no name at all, does not negative its existence. As a matter of fact the *true* symbol of the Rosy Cross—a cross with a Rose in its *centre*—has been found on certain very ancient buildings or monuments in Egypt.

But whether we call these early Initiates White Brothers, Essenes, or Rosicrucians matters very little. The "Encyclopedia Americana" gives the best definition of that part of the work of the Amorc of which the public are told in various books and pamphlets issued by the Order, and in the "New Standard Encyclopedia" we go still a step further and have imparted to

us the name, not only of the present head of the order in U.S.A., but also the names of two of its early and famous members; Benjamin Franklin and Thomas Jefferson. In spite of all this information, however, we still know nothing of the actual work and history of the Rosicrucians.

Of the various books published on our subject I will mention only two. The first is "The Rosicrucians, their Rites and Mysteries," by Hargrave Jennings. Allow me, as a member and student of the Amorc, to say that this book does not tell you one single true fact about the Rosicrucian mysteries. I admit that it is very well written and fantastic enough to satisfy anyone in search of the bizarre, but the real teachings are *not* revealed. Rosicrucianism is sane and balanced; not mad. The other work is called "The Brotherhood of the Rosy Cross," by A. E. Waite. Here we have a very fine volume, full of interesting information, a great journalistic feat by a writer whom I admire. But it does *not* contain the Rosicrucian Teachings!

What are these teachings, then?

They are certainly not studies in what some people call "Black Magic."

Neither is it right to classify the Rosicrucians as Mr. Elliott O'Donnell does in his book on "Strange Cults and Secret Societies of Modern London," where one chapter deals with "The Rosicrucians and Thugs" (!!)

We are not a philosophical *cult*, nor a religious movement or the expounders of a new creed. We do not look forward to the

coming of a "world master," nor collect funds for the education of world saviours, or orators. We try to master *ourselves* instead. We are not *anti* anything appertaining to religion, the church or the sane and sensible things common to decent society.

We do not tell fortunes, sell horoscopes, *life-readings*, *psychic* delineations, tea-leaf or any other prognostications, nor astral-clairvoyant predictions. We do not deal with sex practices and indulgences in any form, nor refer to them under the guise of Oriental exercises, Yogi systems, or *spiritual* awakenings.

We do not experiment with Hinduism, Sufism, Sandolism or any of the other varieties of ancient or modern fanaticism.

Nor do we teach that there are seven planes or worlds beyond this one, each divided into seven sub-divisions and each inhabited by *Salamanders*, or microscopic beings which descend upon us at times and tempt us to sin; furnishing us at the same time with an *alibi* for our transgressions; and we do not deal in the numerous, astral, psychic, mental, spiritual, desire and other bodies, all striving for mastery at one and the same time and getting us thoroughly *jangled*.

So *what* are we, then?

The principal and foremost aim of the true Rosicrucian is *Service*. Service to humanity in general; service to the sick in mind and body; service to the lonely, the helpless, the forgotten. There exist all over the world large and small groups of Rosicrucians; all affiliated with the grand and sacred organisation known as Amorc. These groups and sometimes even single

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individuals go forth in silence to seek on the highways and byways for those in distress whom they may serve; to whom they may extend the hand of friendship; to whom they may listen and give their sympathy; on whom they may bestow brotherly love and understanding.

There are groups who specialize on work for the aid of the inmates of hospitals, workhouses, and prisons. There are those who visit lonely elderly people, forgotten by their own relatives and friends. There are lawyers, doctors and clergymen of all denominations who as Rosicrucians give their time and services to those in need of them. The world never hears of these silent servers and no names of either those who receive aid nor of those who give it are ever made public. Nor is the general public ever asked to subscribe in any way; all monetary and other contributions are freely given by members of the Order only and they are not bound to give subscriptions unless they wish to do so.

In order to give help to others with understanding the members are trained in science and natural and spiritual laws, and they can either attend lodge meetings for this purpose wherever such lodges or chapters exist, or, when they do not exist, as in England, there are weekly, private, monographs sent to them on loan and they can work at their studies or conduct their experiments in the privacy of their own homes. The work of the Order is not carried out in a commercial manner and the very nominal membership fees cover all costs of tuition. The members are never asked to subscribe large or small additional fees of any sort. If at any time they wish to do so it is generally done by prominent business men who find the principles taught of benefit to themselves and the members of their families.

The Order is an international body—existing in every civilised land with an unbroken history covering many centuries. There are many imitators; people or groups who *call* themselves Rosicrucians, but unless they are members of Amorc, they are not members of the real and ancient Order. These people simulate the true ancient symbol of a rose in the centre of the cross by using variations in the form of a cross with several roses or with a ring of roses around the cross.

The leaders of each phase or branch of the work are unpaid and pay their membership fees like the rest of the members.

The present day workers in the Order carry on the same work and studies of the ancient, secret, groups of which rumours have reached the world during many thousands of years. We find the same principles taught 10,000 years ago in Egypt, as can be proved from the so-called Shabaka text in the British Museum. The same principles were taught to such men as Plato, Pythagoras, Homer, and others, who studied in the Mystery Schools at Thebes in Ancient Egypt and who often hint at their secret and special knowledge of certain principles, which they must not reveal.

The history of the Order must be divided into two general classifications: the traditional, which has come down to the present time by word of mouth, supported by more or less definite references in ancient writings or symbolical passages in the rituals or teachings; and that which is truly historical and supported by records found in the various branches of the Order throughout the world.

The Order is closely allied in some lands to Freemasonry and the latter has acknowledged its debt to the ancient White Brotherhood by adding a Rosicrucian Degree to the Ancient and Accepted Scottish Rite.

The first Pharaoh of the 18th Dynasty, Ahmose I, conducted a class in his private temple and is referred to as "the deliverer of Egypt" by some historians. Other Pharaohs, such as Amenhotep I, Thutmose I and his Queen, Thutmose III, Amenhotep IV (or Akhnaten), all were very active in the work of the Brotherhood.

Nearer to our own times we find Sir Francis Bacon as Imperator of the Order in England, and he collected around him a circle of sixty or more of the most brilliant intellects of his time.

To write a complete history of the Order is not possible in these pages and those who would like to delve deeper into the subject are referred to "Rosicrucian Questions and Answers," with complete history of the Rosicrucian Order, by Dr. H. Spencer Lewis. In that work you will find all that can be given to the outer world and it is authentic in every way.

The Rosicrucian work is run in cycles of 108 years each, by which I mean that for a period of 108 years the order is active and public in each country, and the next 108 years it is dormant and carried on in secret. These cycles do not run simultaneously in each country, and whereas the active period may be at its height in France, for instance, it may be dormant in Italy. There is a definite, mystical, law which makes this necessary, but there are reasons why I cannot enter into explanations here.

The work of this ancient Order is free from all sectarianism. Men and women of all religious beliefs are active workers, but it requires a firm belief in God on the part of every candidate for admission in order to be elected. Each member is advised to support his own religion to the best of his ability and with all energy, whatever his religion is. The Order contains members of all known religions or cults in the world. It also contains all nationalities and there is no colour bar. It believes in the true brotherhood of man, and social position, or riches are completely ignored. All meet on the same footing, provided they are sincere in the work. Each candidate for membership must promise to honour the Laws of his country and be loyal to his Flag.

The studies themselves are pleasant and easy and graded in such a way that learning becomes a pleasure. The benefits one derives from these studies are manifold and great. The sincerity of the members is put to the test in various ways as they proceed in the work and those who are weighed in the scales and are found wanting leave in the end. Statistics show that only a small percentage reach the highest grades, of which there are twelve. It takes a number of years to reach these high grades and from time to time there are examinations.

There are no irksome rules or restrictions and in their own individual spheres the members have complete freedom. They are never forced to accept any statements which do not agree with their inner convictions and all principles taught can be proved by the students at their homes to their own satisfaction.

The sincere and persevering Rosicrucian student becomes ultimately a real master—a master of self and self's great forces in and about him. As such he becomes a tremendous power for good in business and social affairs and everyone who knows him will feel that there is something in him which others lack. His prosperity, freedom from material worries, power to attract all goodness and the wealth of the universe to his immediate needs makes him a Master of his Fate and a source of help and love to his fellow men. That is what these studies lead to. There is nothing mysterious in them although some part of the studies may be called mystical. But all the work is based on fact, not phantasy, and the first thing the Rosicrucian learns is to be unselfish and true to all that is good in every way.

If you will now refer once more to the extracts I have given from various books you will be able to see just where they tally with my statements—which are correct in every way—and where they go astray. If this short resumé has given you an interesting light on the subject I shall have fulfilled my mission and I take my leave from you in the ancient Rosicrucian way:

With best wishes for Peace Profound.

The Gospel According to Freud

by Victor Chare

SIGMUND FREUD, the inventor of Psycho-analysis, has more disciples than followed the founders of the world's great religions, and the legions who call themselves "psychologists" are more fanatical in their defence of their great man than ever were Calvinists or Puritans. He has been compared to Darwin, a comparison unfair to the Englishman who, although his Natural Selection theory is still far from being proved, at least proceeded along strictly scientific lines. Freud's methods have been anything but scientific, and those who accept his teachings without question, and talk glibly about their own and other people's complexes, would do well to stop and consider a few of the arguments that can still be levelled against the psycho-analytic doctrine.

The layman will probably decide that Freud made four major "discoveries." The first is that the "mind" is divided into an "upstairs" and a "downstairs"; the former representing the conscious, the latter, and more important, the "unconscious" mind. The "unconscious" contains all one's previous experiences and ideas, and from whose deep recesses arise all the ills that consciousness is heir to. Nothing is forgotten. Though they are "repressed," our past experiences are very active, working constant bodily and mental troubles in a struggle once more to enter consciousness. For this "discovery" there is not a vestige of proof. Even the statement that the individual possesses a mind of any kind is an entirely gratuitous assumption. The definite fact of the physical brain is the only "mind" recognised by science.

The second "discovery" was that when repressed experiences and ideas attempted penetration to the "conscious" mind, a "conflict" was set up which resulted in various forms of nervous disorders. Stripped of the yiddish gibberish which passes for the scientific terminology of psycho-analysis, this is no discovery at all. That bodily ills arise from the mind and can be cured by the mind is very ancient wisdom—albeit it has nothing to do with scientific psychology.

The third "discovery" was the significance of dreams; indeed it is mostly on dream experiences that modern psychology rests. It is pretended that dreams reflect the real mental conflicts going on in the depths of the "unconscious": it is even contended that these may cause complete nervous collapse. But in order correctly to interpret dreams it is necessary to have the "key," and the "key" is supplied by Freud out of a particularly prurient imagination. It is clear that if the Freudian interpretation of dreams is the correct one, then there can be no validity in the dreams which foretell the future. That dreams do occur which accurately forecast coming events has been irrefutably demonstrated by J. W. Dunne in his "Experiment with Time." Dunne, one of the best scientific minds in the world, has given examples of dreams which cannot possibly be explained by psycho-analysis.

The fourth, and crowning discovery, was the technique of Psycho-analysis—the analytic method by which the mind could be made healthy and bring to light the denizens of the mind's underworld. That Freud is a sincere seeker none would deny. Nor can he be blamed for the whole host of charlatans, who, under the cloak of his teachings prey on the ignorant. It

is either a brave or particularly simple soul, who would willingly offer his "mind" to the tender mercies of some of the alleged and self-styled analysts.

The whole imposing edifice of Psycho-analysis is based upon the chance remark of a French hypnotist, one Charcot, who, in Freud's presence, pointed to a troupe of hypnotised patients and said, "Sex is at the bottom of all this." The science of psychology remained where Aristotle left it, except for a passing glance by Kant, until, inspired by the Frenchman, Freud built up his structure upon a self-evident contradiction—the existence of the "unconscious" mind. Just how one is to be conscious of the "unconscious" is one of those trifles that Freud leaves to lesser minds.

As an example of the master's methods, we cannot do better than quote from the book in which he analyses Leonardo da Vinci's diary. In a note which records his father's death, da Vinci writes: "On the 9th of July, 1504, Wednesday at seven o'clock, died Ser Piero da Vinci, notary at the Palace of the Podesta, my father, at seven o'clock. He was eighty years old, left two sons and two daughters." Freud's quite typical elaboration of that simple statement is: "Without Leonardo's affective inhibition the entry into the diary could perhaps have read as follows: 'To-day at seven o'clock died my father, Ser Piero da Vinci, my poor father.'" But the displacement of the perseveration to the most indifferent determination of the obituary to dying hours robs the notice of all pathos, and makes us recognise that there was something here to conceal or to suppress." The secret of the wide acceptance of the Freudian system in England and America, but especially in America, is the opportunity it provides for the vulgar, to clothe their not "quite nace" imaginings and desires for a freer morality in the respectable garments of science. It feeds smugness, and fosters complacency. If anyone can read the "Analysis of the Phobia of a Five-Year-Old Boy" without being sick, he is made of stern stuff. It is the first paper in the third series of the "Neurosenlehre."

There is no difference between Psycho-analysis and the local doctor's pills. Faith does it in each case. Psycho-analysis is not a recognised science. The wise person will avoid the analyst like he would the plague. For these great "mind" doctors are only human, they have their own sex-impulses to deal with, they have their own dreams to interpret which must by themselves be whole-time jobs. On top of that, they have the vagaries and muddle-headedness of neurotic patients to handle, and after that, they have the pleasant task of unravelling all the mysteries which they themselves have created in the course of a working day. If the human race does not progress it at least changes. So we may look forward to the day when the theories of a neurotic Viennese doctor, who is not against spitting on his host's stairs when he pays a visit, will be rococo, and as dead as Queen Anne.

* * *

No art of man can annihilate the smallest particle of matter; can, then, that which has possessed reason, sensibility, affection, virtue and religion be supposed capable of destruction, when the elements with which it is clothed are imperishable?

Bernardin de St. Pierre.

Stellar Guide for February

THESE forecasts are offered as a useful guide for readers. Yet it will be appreciated that such a guide necessarily has to be written in general terms which the reader will have to adopt to his own particular case. Horoscopes of individuals born on the *same dates but in different years* differ utterly in respect to the disposition and aspectual relationships of the planets. Hence the stress and strain of prevailing stellar forces will have varying effects on individuals considered separately, and this fact has to be remembered. Only a forecast which has been based upon an examination of the individual's own horoscope will fit him in all its terms.

These facts notwithstanding, it will be found that this monthly feature comprises a reliable and valuable guide to the general tendencies of the prevailing stellar forces. It has been uniquely planned to enable the individual reader to understand his position under the cosmic plan, and to comprehend something of the nature of the stellar forces which are moving him.

ARIES—THE RAM.

(This section applies to YOU if your birthdate falls between March 22nd and April 20th).

First Week.—The month begins well. There is complete harmony between conditions affecting your occupational activities and those affecting your career. You will need to restrain your emotional impulses, however, or you may become involved in a quarrel with a friend. At the same time professional matters stand in good augury. Movements taking place behind the scenes are calculated to benefit you, and you will shortly receive news of what is happening.

Second Week.—You should have quite a busy time this week. Stellar forces are expanding your occupational activities and interests, and they can induce outstanding progress.

Third Week.—News concerning a friend may come your way unexpectedly and is calculated to depress you. Or, alternatively, a hope on which you may have counted can be suddenly blasted. Financial loss of some kind threatens; but equilibrium in the financial department will be restored a day or two later as a result of events which are meanwhile secretly transpiring in quarters at present unknown to you.

Some form of private disappointment can also occur—possibly an obstacle to your career may confront you, or you may momentarily experience an adverse turn of events threatening your prestige.

For those to whom a career is an unimportant matter, it may bring disappointment in some matter appertaining to their social life.

Occupational activities should flourish, however.

Fourth Week.—During this period the financial horizon should appear promising, and it is possible that sudden developments may bring you unexpected joy.

TAURUS—THE BULL.

(This section applies to YOU if your birthdate falls between April 21st and May 15th).

First Week.—For some, romantic issues can bring fortunate changes and happiness. For others, luck in speculations and investments will be experienced.

Those of you who are married should make up your minds beforehand not to quarrel with the opposite number. The same applies to wage-earners; do not jeopardise your job by having words with the boss.

Second Week.—This should be a happy period for those who are married and those who are lovers. The stars favour romance and tend to promote emotional happiness. The period will also prove fortunate for those who are engaged in partnership undertakings.

Third Week.—This is the best week of the month for entertaining purposes, because ideal social influences will prevail. Co-operative efforts should now be pushed, as substantial results in matters of this nature could be achieved.

Depending upon the exact circumstances of the individual horoscope, it seems highly probable that certain of you will succeed in the realisation of an ambition this week. But you will need to anticipate the movements of competitors and opponents who may secretly change their tactics and catch you unprepared.

Speculative ventures and enterprises are favoured. Such matters can lead to very fortunate developments.

All is well in the sphere of life concerned with romance.

Fourth Week.—A happy period for the more personal side of life. Private interests are favoured, and it is a good week in which to cultivate friends and to solicit their help and support.

GEMINI—THE TWINS.

(This section applies to YOU if your birthdate falls between May 16th and June 20th).

First Week.—Good news can come your way of a nature that can benefit your environmental circumstances. A fit of impulse this week could result in your changing your occupational interests; but beware of giving way to impulsive decisions, for such could be very destructive.

Good news in connection with professional or social interests can come your way. Acting upon the information supplied could result in financial improvement.

Second Week.—Harmony between your occupational activities and environmental circumstances should provide favourable conditions for progress this week. Home affairs are under remarkably good influences and should be productive of sympathetic understanding and happiness.

Third Week.—Take care that a sudden change of plans on the part of others does not catch you unawares. That is the chief danger. Otherwise there will be perfect co-ordination and harmony between your occupational activities and professional interests. Much the same conditions as last week will prevail where home affairs and general environmental developments are concerned.

It can be a remunerative week, and one of great progress, if you duly provide against unexpected contingencies.

Fourth Week.—Certain people appear to be working in your interests in a manner unknown to you; and there is a possibility of interesting developments in connection with their activities.

CANCER—THE CRAB.

(This section applies to YOU if your birthdate falls between June 21st and July 22nd).

First Week.—Certain arrangements and changes liable to occur in this period can benefit conjugal life immensely. Those engaged in partnership undertakings will likewise benefit from changing circumstances in conditions which have recently been impeding their efforts to make progress.

Beware of speculative ventures at the present time or you may contract a serious loss.

Your life is subject to change at the present time, but the general tendency is distinctly fortunate.

Second Week.—Further changes are to be expected during this period; but the law of chances is in your favour, and the developing situation should produce results favourable to your cause. Romantic inclinations can be powerfully effective these days.

Third Week.—Disappointments threaten you in connection with both friends and finances. Do not be surprised if you are the recipient of some bad news.

Changes are still in the offing, but developments in the department of romance should bring you pleasure and satisfaction. Those who have matrimonial expectations could encounter important developments this week.

Fourth Week.—This period should bring a further extension of the developments which transpired during the third week. Your dearest hopes and wishes may be unexpectedly gratified as a result of the prevailing stellar influence. Happy changes may suddenly operate.

LEO—THE LION.

(This section applies to YOU if your birthdate falls between July 23rd and August 23rd).

First Week.—This should be a busy period for you and can bring you satisfactory results in the way of earned income.

Some form of domestic friction is possible and could result in a general flare-up—if you allow it to affect you that way.

Financial opportunity should present itself in one form or another. Take advantage of what comes your way, and you may have a harvest-week.

Second Week.—Again the financial outlook is promising. This primarily concerns earned income; and the opportunity for expansion will be found in the location of the environment, whether this be your business environment or home affairs and hobbies.

Third Week.—Conjugal upsets may affect your professional progress this week unless you are careful. Disturbances are threatened between those two departments of life. Nevertheless, if you act quietly and with due reserve, you can compose those disturbances and achieve substantial material progress. Occupational activities and finances are still very much favoured, though there may be changed circumstances.

Fourth Week.—Again the financial horizon is promising, and sudden developments in either the professional or the social spheres of life can very much enhance your prestige.

VIRGO—THE VIRGIN.

(This section applies to YOU if your birthdate falls between August 24th and September 18th).

First Week.—This should be a week of good news and can be productive of good fortune in all matters which depend upon the factor of chance for their success.

Do not force changes at this time, however, especially in matters which bear upon your occupational activities.

Love affairs in progress at this time may be responsible for pleasant developments of a type which should bring you joy. The stellar influences conduce to matrimonial proposals and engagements.

Second Week.—Pleasant changes can now be effected, and the private affairs of your life should proceed along lines satisfactory to you.

The period is a good one for the purposes of travel and correspondence.

Third Week.—There can be a sudden development or change in connection with your occupational activities this week. For some it can mean the loss of their job.

Partnership undertakings should flourish, however, and the conjugal life should be pleasantly stimulated.

Though some form of change appears to be inevitable the celestial forces are nevertheless tending to a state of contentment and co-operative understanding.

It should be an ecstatic period for lovers.

Fourth Week.—The tendencies of the previous week are extended for a few more days. Changes and journeys are still possible, but the co-operative possibilities of life protect you powerfully. Therefore any developments which may occur should have a fortunate outcome.

LIBRA—THE BALANCE.

(This section applies to YOU if your birthdate falls between September 19th and October 28th).

First Week.—Secret developments, connected in some way with your job in life, will tend to affect your domestic circumstances but will bring in their train important benefits.

Emotionally, you will probably be "touchy" these days; and if courting, this tendency could readily result in a lovers' quarrel.

It is a bad week for the launching of new enterprises. Speculative ventures will invariably result in loss.

Second Week.—This should be a busy period for you and one in which your earned income will be in exact proportion to the amount of work you put in, or to the degree of skill you develop.

Third Week.—Again you encounter a bad speculative period, threatening loss should you be unwise enough to take a chance.

It is an adverse period for romance and can also be productive of bad news.

If married you may find friction tending to develop in the conjugal life this week, probably as a result of frayed nerves. You will discover difficulty in reconciling your viewpoint with those of others, and will find worth-while co-operation difficult to obtain.

Fourth Week.—The favourable developments in connection with occupational activities continue and produce a corresponding reaction in finances.

If you are in business, the week's trade should show a distinct improvement. If employed, there may be overtime, or some corresponding event which will both tend to intensify your output and bring you proportionate remuneration.

SCORPIO—THE SCORPION.

(This section applies to YOU if your birthdate falls between October 29th and November 22nd).

First Week.—Good news should come your way this week—more probably from a friend than from a stranger—and it should concern your ambitions.

In home affairs and in certain private matters of your life the period will tend to be unfavourable and can be productive of quarrelsome conditions.

The week is a good one for travel purposes, for changes and for removals.

Second Week.—The private affairs of life will tend to improve, and this is quite a good week in which to straighten out such matters.

Third Week.—Quarrelsome influences prevail in the conjugal sphere and can lead to acute differences of opinion with the matrimonial partner or with close co-operators.

Chance, however, simultaneously takes a hand and tends to bring most of the circumstances which are affecting you to a fortunate termination.

If single, and courting, you are liable to encounter interesting developments this week. Romance is something which the stars are tending to promote just now where you are concerned. But do not attempt to mix love with business or you may regret it.

Fourth Week.—Proper development of the co-operative factor could bring you some lucky opportunities this week.

Romance is still strongly stressed and the period should be an interesting one for lovers.

SAGITTARIUS—THE ARCHER.

(*This section applies to YOU if your birthdate falls between November 23rd and December 21st.*)

First Week.—This holds promise of being a very fine period for professional advancement with corresponding developments in the way of an increase of earned income. Much will depend upon the nature of the environmental forces surrounding you, of course. But all things being equal the net effect described should obtain. Other forces which are also present simultaneously are capable of arousing jealous reactions in others in a manner calculated to produce further changes.

Be on your guard against accidents during the course of this week.

Second Week.—Any antagonism which may have been aroused last week will now tend to terminate, and your prestige should begin to mount. There is, however, still something insubstantial and illusive about your position, and you should not take things too much for granted from their appearances alone.

Third Week.—Certain changes operating this week can create chaotic conditions in your occupational sphere. Bad news may be received and your health may possibly become temporarily affected.

Things may in practice not be nearly so drastic as these statements would appear to imply, but it is nevertheless true that the attendant circumstances this week will be difficult.

Fourth Week.—Your home will benefit as a result of your occupational activities this week, and the support you will receive from those closely associated with you will enable you to redouble your endeavours.

CAPRICORN—THE GOAT.

(*This section applies to YOU if your birthdate falls between December 22nd and January 19th.*)

First Week.—Changing circumstances will make for happier conditions in the private matters of life, though your financial position may temporarily suffer. A certain friend can be responsible for your problem in this direction.

Second Week.—The element of confusion which can have been introduced into your life last week will now begin to disperse, and the outlook becomes clearer and brighter. Active support for your projects may come from friends during this period.

Third Week.—This is not a good week in which to put new schemes and plans into operation. In fact speculative ventures of any kind should be shunned, for there is danger of loss.

Externally changes will be taking place in the meantime which may give you an opportunity of realising an ambition. But you should wait for these things to develop of their own account rather than to take initial action and force events.

The private affairs of life are liable to disappoint your expectations and are still subject to change.

Fourth Week.—Happy changes can result in romantic developments during this week. This should be a period of good news and exciting incidents of a pleasant nature.

AQUARIUS—THE WATERBEARER.

(*This section applies to YOU if your birthdate falls between January 20th and February 16th.*)

First Week.—Queer developments, occurring under peculiar circumstances, can result in financial improvement for you; though an element of underlying antagonism may rob you of any joy which such benefit would normally occasion.

The stellar appearances point to a period of disturbance, of intrigue and confusion, but with compensatory material advantages.

Second Week.—The general position is clearing up, and the tendencies are even more fortunate than last week. But the element of mystery, which apparently attaches itself to monetary matters, is still present.

Third Week.—The disturbances in the private affairs of your life appear to originate in your home and general environment this week instead of coming from external sources. But again your financial position is being favourably stimulated, and conditions should be correspondingly prosperous. Secret troubles, however, can be vexatious and may result in sundry changes.

Fourth Week.—You are not out of the wood yet in connection with the development of your private affairs; but your material position appears to be improving constantly. Any trouble threatening should be of an emotional order than likely to accrue from material causes.

PISCES—THE FISHES.

(*This section applies to YOU if your birthdate falls between February 17th and March 21st.*)

First Week.—Friends are very helpful and sociable just now, and this should be a capital week for the purposes of entertainment.

Certain changes which may take place just now may not altogether be to your liking, but social activities will tend to take your mind off things.

Second Week.—Secret changes will still operate apparently, and sudden news may result in important decisions on your part.

There is a fortunate trend to the prevailing influences, and whatever changes may transpire, they will be for the best.

Third Week.—The developments of last week should continue, as there is something fundamental rather than ephemeral behind the existing stellar influences as they affect you.

The week will not be so favourable for finances, or for social gatherings; but the composite forces brought to bear upon you tend to stability of purpose. The co-operative factor should be especially advantageous to you just now and, by adroit manipulation, could advance your interests.

Fourth Week.—The conditions which have been prevailing in your life during the whole of this month are still present, and there is still the same liability to experience changes in personal matters. But it can be said that the subsequent effects will be generally beneficial.

This week should be full of incident and news, and it will doubtless appear to you as an active restless period.

SCIENCE—by Renè Pontoise.

(Continued from Page 29)

will escape me, for its essence is not communicable in words, or equations. It is not to be bribed by personal vanity and is not the reward of the intellect. It sees through my purpose, and will have no truck with me so long as I use the by-products of my search in perfecting weapons of death and destruction. Your perception is blunted by the tom-fool accessories of your daily life. Go to the shepherd, the fisherman, the miner. To such as these I have given secrets that only your incipient vanity prevents you from recognising. Pick up your newspaper and read to-day's weather report compiled by your brother scientists and blush when you remember what the farmer told you last night. Reflecting doubtless on the scientific *impasse* which for its students offers only doom, no less a one than Whitehead says: "The fact of religious vision is our one ground for optimism." That is the trouble with these scientists. They fly from one extreme to the other. They say in effect: We have tried, God knows, to dispense with him. We have done all we know to prove that we are the sole recipients of wisdom. We reluctantly admit defeat, so it must be the visionary Johnny who has it! The scientists will get over their present bad fit of depression—maybe. The religious visionary may, or may not have the truth. It all depends. But there are some wonderful mystics who would tell the scientists that their own particular visions are the result of observing law; law irrevocable, unalterable, and never-changing.

The Space-Time Continuum is not a mathematical formulæ so much as a state of mystical consciousness which, in the last resort is irreducible to figures. The history of physics from the time of Newton is a series of cart-before-the-horse experiments—a search for theories to fit the resolutions of self-set mathematical problems. Euclid's triangle is one thing; synthetic geometrical systems are another. The strange case of the Ether is an example in point. Einstein himself is well able to dispense with it. And that need not surprise us when we know that those scientists who still cannot get along without it are by no means unanimous as to its nature, whilst not one of them can offer—or ever has been able to offer—the slightest evidence for its existence. I think it was Brillouin who decided that a gramme of ether would fill a cubic kilometre; Lord Kelvin thought it a jelly-like substance, almost a solid. Hicks, amongst others imagined its density to be not many times greater than that of platinum, D. C. Miller, an American, has (at least to his own satisfaction) actually measured its velocity. We need not stop to enquire how it is possible to measure something that does not exist. A definite conclusion of Einstein is that light represents the greatest velocity in the universe, a gratuitous assumption. There are many "waves" yet to be measured, and, should any particular variety, terrestrial, or extra-terrestrial be shown to have a velocity greater than that of light, the Einsteinian hypothesis will have to undergo some revision. What about the velocity of thought? Euclid warned us long ago (and who should know better than he?) that when our figures lead to absurdity, we had better retrace our steps. The physicists would do well to retrace theirs as far back as Newton at least and enquire once more into the validity of gravitation. Laplace and his *Mechanique Celeste* is doubtless more to blame than Newton for the gravitational mania. There is in all scientific circles a great aversion to question Newton's law. At best, the "law" is a generalisation involving many unproved assumptions, so many, indeed that were Newton alive to-day he would probably abandon his theory voluntarily.

The Biologists are on no firmer ground. From Lamarck to the present day there is the old tale of successive theories successively abandoned. Cuvier, a fine brain, and one of the greatest authorities on Natural history will probably be remembered

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in the future for the very idea which belittles his stature in the eyes of modern scientists—his insistence on the great antiquity of the earth. Darwinism has exercised an altogether too great influence on scientific thought since its inception. The theory is no more proved than are the theories of Copernicus and Einstein. It is merely "accepted," and then only in parts. For the origins of the general theory we may go right back to Empedocles who was the first to point out Nature's continuous production of species that vary from the accepted form, and that of such variants only those survive which can adapt themselves to environment. Evolution is probably a fact in nature, but certain branches of the scientific concept are the merest chimeras. The fatuity of the search for the "missing link" compares with the equally futile hobby of the search for the "Absolute" which so intrigued our grandfathers. The "missing link" is as illusive and as unreal as the ether, and in time will probably be abandoned as unnecessary to the theory. There is no agreement amongst the scientists as to the date of the alleged emergence from hominoid or simian stock. It appears to me that so long as this question remains unanswered we must hold in abeyance any slavish adherence to the theory that there is some connection between ourselves and the lower types. When the anthropologist asks: "When did man emerge?" he is also asking "Did he emerge?" Man's first appearance on the earth was over a million years ago. 400,000 years later Pithecanthropus arrived. 500,000 years ago appeared a species that had some further resemblances to human stock, and perhaps, say, 250,000 years ago the Neanderthal race covered Europe for a period of maybe 100,000 years, surviving to the end of the last Ice-age. It is freely admitted that none of the foregoing had any real relationship to modern man. The fact is that no study of prehistoric man supplies proof of evolution

(Continued in Page 44.)

THE MODERN MYSTIC'S BOOKSHELF

Below are listed some books, old and new, which should be on every reader's shelves. We make no apology for including Plato, Emerson and others. Those best acquainted with Mysticism will appreciate the very real importance of both writers. It is doubtful whether any student can thoroughly master some of the cosmologies of mysticism for instance without having first perceived the natural truth and beauty of an essay on *Circles* such as Emerson's. The same writer's *Compensation* is almost a *sine qua non* to the understanding of the laws of Karma. The books recommended below, and any others specially asked for by readers, can be had from these offices. Simply quote the reference number in the left hand column opposite the book required

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Book Reviews

SOMETHING BEYOND. By A. F. Webling. (Cambridge University Press, 3s. 6d. net).

This little book, the first to reach us for review, was published in its original form in 1933. Mysticism apart, it deserves a place on the book-lover's shelves for its beauty as literature. It is the record of the unfolding of an honest and sincere spirit which, because of the intensity of its search for truth, has missed one or two of nature's broadest hints. For instance, on page 77 the author tells us that the main theme in the Kyrie of Gounod's *Messe Solennelle* is associated in his mind "with the odd feeling of being a French priest and of walking through the rain-washed streets of an old Breton town early on a Sunday morning, a hundred years ago, on my way to say Mass in its cathedral-like church." It is a great pity that the author did not bring his obvious and admitted powers of quiet contemplation to bear on this interesting piece of probable inherited memory. Had he done so, he would have explained to himself the underlying urge which prompted him to learn Latin and throughout twelve years of drudgery in a city merchant's office equip himself once more to enter the cloistered atmosphere of the Catholic Church. He would also have escaped the saddening conclusion at which he has arrived—a belief that spirit phenomena (the existence of which has been known since the earliest times and which is by no means the new science the author imagines it to be) is a desirable state of existence leading to still more desirable ones in higher and ever higher Spirit planes.

It is curious that with a mind biased (we think of necessity) toward the mystical that the author's reading at the time when doubts of the Church assailed him should have been so restricted in scope. There seems to us to be very little to choose between the dogmatism and even the bigotry of the literal interpreters of the Bible on the one hand and of the Rationalists on the other. Both are equally deficient in the appreciation of the possibilities of extended consciousness. Hallam, the author's colleague in the early days of his ministry was a great character. He doubtless either knew or "sensed" more than he divulged. That he had trained his spiritual gifts to an extraordinary degree is evidenced, among other things, by his being called upon to arbitrate between employers and employed in a local dispute. That in such circumstances a priest's ruling should be accepted without question by both parties is proof of a rare spirit.

One more point. The author's easy acceptance of the Spiritualist interpretation of the Resurrection is surprising in view of his critical approach to reading. He does not tell us what happened to the Body of Jesus; always a fatal question. "They have taken away my Lord, and I know not where they have laid Him." Spiritualism cannot solve that question. The value of this little book as a contribution to the literature of mysticism lies in its quiet record of the ponderings of an unassuming soul. Its value as literature is high. ED.

THE WORLD OF SCIENCE. By F. Sherwood Taylor. (Heinemann, 8s. 6d. net.)

With 1,063 pages and 677 splendidly presented illustrations, this book provides the layman with an amazing bargain.

The work is divided into six sections, the headings of which are: "The States of Matter," "Power," "Waves," "Chemistry," "The Earth and Heavens," and "Life." Thus the whole gamut of science in all its many branches is brought under review.

Naturally, none of the sections is dealt with in textbook manner. Yet Mr. Taylor has ploughed a much deeper furrow than is usually accomplished by writers of a popular outline of science, and he is to be congratulated upon the production of a really cleverly devised piece of work.

The layman will be intrigued, and by the time he has travelled through those sections which specially appeal to his individual taste he will have acquired a very real and live understanding of modern science. He will also find his intellectual appetite whetted to such an extent as to make him eagerly desirous of going deeper into things.

The only part of the book which disappointed us was the introduction. We disagree with the author's assertion that "the Egyptians were by no means such good astronomers as the Babylonians." Actually, the Egyptians determined the length of the solar year, fixed the solstices, and formed the fixed stars into asterisms. Their astronomical discoveries were conveyed by Egyptian refugees into Chaldea and were adopted by the Chaldeans who made full use of their calculations and calendar.

We also find Mr. Taylor affecting the usual bigoted attitude of scientists towards Astrology (intellectual habits die hard!), for we find him saying: "the Babylonians believed that the stars and planets had a controlling effect on human affairs—an unproved and most improbable belief which has survived till to-day as Astrology."

This is an unscientific statement and is, moreover, not true. In certain aspects of Astrology (e.g., those ways in which the celestial bodies affect man physically) observational proof is forthcoming. In other aspects, while direct proof is unavailable there does exist a tremendous amount of *circumstantial evidence* which is overwhelming in its cumulative effect.

In our opinion it is high time that scientists turned their attention to the principles of Astrology. They would gain much from its study—and so would Astrology.

The attitude of scientists towards Alchemy has always followed a similar trend; but at the present day they are beginning to realise that the philosophy of the alchemists was not so very mad after all. In time to come—when they really begin to examine the principles of Astrology—they will revise their opinion of scientist-astrologers and will realise that men like Kepler, Newton, etc. knew what they were doing when they investigated Astrology.

This is a book which should be in the possession of every intelligent man and woman. It cannot fail to add to the reader's intellectual attainments or fail to enhance the quality of his understanding.

W. J. T.

THE PRINCIPLES, THEORY AND PRACTICE OF SCIENTIFIC PREDICTION. By W. J. Tucker (Science & Humanity Ltd., 10s. net.)

This book is one of the very few which approaches the problems of Astrology in a scientific spirit.

The earlier part of the volume is marked by both caution and faith; and the chapter on Fate and Free Will should be read and digested by all ministers of religion.

The mathematical basis of Prediction is emphasised by citations of fact which will dispel all doubt and lurking misgiving.

As a textbook, this volume will take its place in the front rank. And if succeeding volumes are as rational and lofty in tone of character we shall regard the author as one of the clearest and foremost exponents of a much misunderstood philosophy of life.

THE FLAMING DOOR. By Eleanor C. Merry. (Rider, 12s. 6d.)

The author of this volume is well known as an expositor of the Rudolph Steiner philosophy. Readers of Mr. Holman's article (on page 15 of this issue) who though not well versed in the literature of the subject, and are yet intrigued by monuments such as Stonehenge, should buy Mrs. Merry's book. She begins as near the beginning as possible—with Atlantis—and traces, via folk-lore, the early beliefs of Hibernia, the Celtic Bards, and the Druids. The exquisite legends of the Cauldron of Ceridwen and of the Rose and Lily are confirmation of the belief held by many modern mystics—that illumination must come through some form of ritualistic initiation. The author insists in more than one place that the Rosicrucian Brotherhood was founded by one Christian Rozenkreuz—a constant bone of contention amongst contemporary mystical sects. The present reviewer thinks the author is wrong in thus arbitrarily fixing the date of the foundation of the Order in the face of so much real doubt. The arduous research, and very real scholarship which have gone to the making of this book only serve to make it the more fascinating. It is as interesting as a novel; contains a rare fund of esoteric wisdom, and is very well written. A book to buy and to keep. V.C.

HERE AND HEREAFTER. By J. A. Douglas Parker. (Rider, 2s. 6d.)

I think it was William Morris who, when he felt a thing to be "right," experienced a "pleasurable sensation in the pit of the stomach." When we feel a thing to be "wrong," we experience the opposite emotion in exactly the same place. This book made us feel like that. Whatever else the Modern Mystic may be, he must be a sceptic. If one studies the occult because objective science has failed for lack of proofs, one does not necessarily swallow everything merely because it happens to deal with spirits and spiritualism. This is the kind of book we definitely do not like. It is too "woolley." The only

mysticism worth while is the kind the earnest seeker finds for himself. No experience can be valuable that depends upon the services of a medium. The Chapter (VI) on *Environment* is almost, if not quite, a passionate plea for the Heredity and Environment of the scientists. The author cannot see that his chapter falls foul of a previous one on Reincarnation. And when the scientific "authority" quoted is *Harmsworth Popular Science* . . . !

There is a great deal in the book about "Angel workers" and all the paraphernalia of the Queen's Hall public meetings. The work is dedicated to the enigmatical "Red Cloud" about whom we have heard enough. It is quite worthless.

H.K.

THE WEB OF THE UNIVERSE. By E. L. Gardner. (Theosophical Publishing House, 6s.).

Any book by Mrs. Gardner is worthy of immediate attention. Her occult utterances have all the reserve and careful statement claimed by the professional scientist. The title is misleading only in so far as the book deals with more than the solar system. Students of cosmologies who are not necessarily mystics, but who may conceivably be bewildered by conflicting theories, especially since the "cell" theory began to engage the attention of scientists, will find in this lucid work much intellectual enjoyment. Man's origins and the source of his creative powers are discussed in an attractive and convincing way. The diagrams by Mr. H. I. Hammond, used to illustrate the text, are deserving of special praise.

H.L.

DO WE SURVIVE DEATH? By H. Ernest Hunt. (Rish & Cowan, 3s. 6d.).

We fully expected to find here another dedication to "Red Cloud," but this, Mr. Hunt has spared us. It is a pity that he wasted valuable pages in refuting the utterances of that materialistic die-hard, Professor Elliott Smith. Even science itself has left the good Professor miles behind. The point in mentioning this at all is that the author did not succeed in refuting the Professor who is quoted as saying:

"When the Egyptians, more than fifty-four centuries ago, invented the technique of embalming, they believed that the preservation of the corpse from corruption implied the prolongation of existence. . . . Now that we realise something of the childish make-believe which fifty centuries ago started on its career a hope of a future life . . . one is bound to become increasingly sceptical of the belief that after the body is dead an individual may go on living without any of the physical and chemical conditions which are essential for the manifestation of vital phenomena. . . . The modern belief in a future life is a much modified distortion derived from such Egyptian magic after much wandering and re-editing."

This precious specimen of the workings of the "scientific mind," and which is certainly not worth the space we have given to it, is only exceeded in futility by Mr. Hunt's refutation of it. He thinks it is "true without being the whole of the truth" and rejects it because the Professor, whom, as Morton would say, "God preserve," has not included the evidence "afforded by psychic phenomena." Well, well. But as every reader of the *Modern Mystic* will know the answer that *should* have been given, the matter may rest there.

V.C.

THE MEDIUMSHIP OF MARIA SILBERT. By Adalbert Evian. (Rider, 10s. 6d.).

This is a very able account (admirably translated) of the mediumship of one of the best-known mediums on the Continent. In common with many other really genuine mediums, Mdme. Silbert was subjected to thorough investigation by all kinds of scientists, and if anyone needs convincing of the existence of spiritistic phenomena, this book is to be recommended. To the mystic such a book is like bringing coals to Newcastle. What we require is a more convincing explanation of the phenomena. It is much too easy, and therefore immediately suspect, to run to the extreme of accounting *all* phenomena genuine, all spiritistic, and all as proof of spirit communication. Spiritistic phenomena is a fact in nature, to found a religion upon it is as absurd as to found one on the fact of the tides. To do so shows a limited comprehension of the myriad facets of the *whole* truth. Nevertheless, this is a useful book and one to be recommended.

V.C.

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. By F. W. H. Myers. (Longmans, 3s. 6d.).

This abridged re-print of Myer's famous work, originally published many years ago, is probably already on most of readers' shelves. If it is not, it ought to be. For the scientifically-minded, for those who like their facts neat and tidy and who love literature as well as information, this book is indispensable. No one interested in psychical research can afford to be without it.

V.C.

THE SOUL OF THE UNIVERSE. By Arthur Bodley Scott, M.D. (Rider, 7s. 6d.).

There must be many to whom this book will make a profound appeal. If the reader, and seeker, is in that blessed state of unattachment to sect and remains unfettered by sectarian dogmatism, Dr. Scott's book will do much to satisfy the void of uncertainty. The author believes in the New Age, and shows a way of exodus from the morass which the individual creates for himself by wrong thinking and wrong action. A series of thoughtful chapters on *Creation, The Ego, Development or Design, Disciples Power* and *The Purpose of Life* are aimed at the development of perception and insight, and urge a plea for knowledge through the soul rather than through the intellect.

H.K.

THE GREATER AWARENESS. By Cyril Scott. (Routledge, 6s.).

We would guess that were it possible to analyse the membership records of mystical sects, secret societies, and to take a census of those interested in the occult, by far the largest number would be found to be artists and musicians. It is possible that Socrates had some such fact in mind when he pronounced the artist to be "the only truly wise." Conversely, inside their own spheres of art, students of the occult and the truly mystically inclined are in a very small minority. The present reviewer remembers an occasion when Mr. Ernest Newman, a music critic of "scientific" pretensions, heaped scorn on a previous book by Mr. Scott, and thereby disclosed his complete ignorance of the true function of the musical art. Whether one agrees or disagrees with some, or even with many of Mr. Scott's conclusions the fact remains that music is, *par excellence*, a mystical art.

The foregoing is merely to say that Mr. Scott as a musician is very much more entitled to respect for his occult utterances than is Mr. Newman, as a "scientist," for his musical ones. The present little work is a lineal successor to the author's "An Outline of Modern Occultism," and is really a series of essays-in-little having such titles as *The Re-Polarisation of Desire; The Real Meaning of Pure Love; Comprehension of Matrimony; Full Nature of the Innermost Self*, any one of which could be re-issued as an authoritative statement of the subject as understood by the student of theosophy. That part of chapter Nine which deals with "Self Respect" is full of common sense and should be in the hands of every adolescent. As a statement of philosophy the book is erudite and full of wisdom. But, like so many books by men who have themselves found the way, it lacks a technique, and that is something the reader must find for himself. This latest work of Mr. Scott's will appeal to his already large circle of admirers. The writing is lucid, at times beautiful, and always informative.

THE GOAT-FOOT GOD. By Dion Fortune (Williams & Norgate, Ltd. 7s. 6d.).

The modern occult novel will never be wholly satisfactory so long as it sticks to the present vogue of the novel proper. The psychological novel is not the vehicle for presentation of occult phenomena.

This is a psychological novel. The love interest is weak and unconvincing. The hero's uncontrolled ability to switch back into a previous incarnation is bad occultism, even if it may be passable psychology. If it is the author's intention to stimulate in readers an interest in the Occult, the front door is always better than the back. As a novel there is rather too much pandering to the vulgarities of the half-witted effeminacy of the pseudo-intellectuals.

The author has obviously done a fairish amount of research into the Occult, and if he shares our opinion that the psychological novel has just about run its course, we present him with the idea of a shamelessly romantic novel based on Magic of the white variety.

H. L.

FORETOLD BY THE STARS. By C. E. Mitchell. (Published by C. E. Mitchell, Delph Street, Halifax, Yorks. Price 3s. 6d.)

The author is to be congratulated on the production of this fine record of his twenty years' public work as predictive astrologer.

In the columns of the *Halifax Courier and Guardian*, *News-Chronicle* and elsewhere, his findings will be found on record (in some cases giving predictions of events scheduled to happen several years after the dates of the published predictions)—and the subsequent events have justified the predictions in no uncertain manner.

The forecasts based upon the horoscope of the late Sir J. W. Bulwer reached a very high grade of accuracy and constitute an achievement of which the author may be justly proud.

Mr. Mitchell has fought very hard in the cause of astrology throughout his lengthy astrological career, and his sincerity in his work is unquestionable. He does not content himself—as so many less competent newspaper astrologers do—with a mere recital of a prediction followed by a boastful “as was predicted” fanfare. He shows us the reasonings which prompted his conclusions; and these reasonings happen to be valid astrological practice and correct to the very letter.

Personally I, the reviewer, am unable to agree that the theory of “directions” is valid. But there are reasons why, in certain cases, “directions” can prove to be remarkably effective; and Mr. Mitchell has undeniably demonstrated this fact.

He provides us with his own horoscope and autobiographical record as additional evidence.

The author has also included in the book a forecast of the future, attempting to answer the question: Is it Revolution or War? Then follow several chapters of general astrological interest, a chapter on Numerology, and an explanation of when the progressed directions become operative.

The author has presented a copy of the book to the King and has received in return a letter of acknowledgment and thanks. W. J. T.

YOUR STARS OF DESTINY. By W. J. Tucker. (Science & Humanity Ltd., 218, Upper Street, Islington, London, N.1. 7s. 6d.)

Mr. Tucker has written his interesting and controversial book with the specialised purpose of offering a solution to the problem of House Division which confuses so many students. A clear and concise statement of the various methods is given.

Great importance is attributed to the effect of the Fixed Stars which were in conjunction with a planet in the birth horoscope, the author maintaining that the positions of these stars remain to mark the natal places of the planets which have moved on, future aspects are consequently made to these electro-magnetic fields and major events precipitated when a planet enters them.

In order to ascertain the positions of these fixed stars, the author has compiled a series of star maps which are most valuable both from the astronomical and astrological viewpoint, for the positions are not found in the orthodox way by longitudinal transit, but by taking the exact correspondence (within a definite orb of influence) of declination and right ascension of a planet to the birth star, thereby (in the author's words) “Linking up the individual horoscope (which has been erected on the basis of the mathematical zodiac) to the permanent reference-points of the fixed zodiac.”

By the aid of these invaluable maps it is a perfectly simple matter to tabulate with positive and scientific accuracy all the fixed stars at birth which are in conjunction with a planet and which therefore become (again in the author's words) “Stars of Destiny.”

An important chapter is devoted to the Spheres of Influence of the Signs, the author asserting that the constellation backing the sign determines the exact sphere of influence of that sign, and this again may easily be determined from the author's Star-Maps.

A considerable section of the book is given to a comprehensive table of “Physical Characteristics” tested, we are assured, by some thousands of horoscopes, data, which contains every possible combination of Sun, Moon, and Ascendant, with the height, build, complexion, and hair-colour resulting therefrom, and also the colours to which the native will be instinctively attracted. This table should be of great assistance in the rectification of an unknown ascendant if its findings prove as definite and undeviating as the author's researches seem to suggest, for by knowing the place of the Sun and Moon, a likely ascendant may be found by consulting the varied characteristics found in the table and also the colour reactions.

Altogether this book seems a most valuable contribution to scientific astrological thought and should prove a most valuable addition to the libraries of students who can approach new ideas with tolerance and the desire for research.

FRED WARD.

PRELUDE TO REVOLUTION—by Rom Landau.

(Continued from Page 5).

IX

To-day occult study must go hand in hand with purely scientific investigations. But many hidden rhythms and hidden laws responsible for certain identical faculties in the cosmos, nature and man can at present be discovered and studied by occult methods only. Such methods are set forth in the works of the mystics and occultists. Those who know how to read them find them, also, in the Book of the Dead of the Egyptians, in the Cabbala of the Jews and in many Eastern writings, in the Bible, in mythology and folklore, in the esoteric doctrines of the churches.

Genuine spiritual study is not split up into different branches. Science, religion and the arts are combined in it, for the wisdom to be attained through it can never be onesided. It is the living outcome of man's contact with nature and the spiritual worlds which act through it.

Such universal knowledge used to be taught in special academies: in the different schools of initiation in Egypt and in the various Mysteries of the Greeks, in the School of the Hibernian Mysteries, in certain monasteries, in the early school of Tours. The pupils learned to see in the evolution of the earth and of humanity a facet of cosmic evolution. Many things which might seem miracles to the uninitiated, they learnt to regard as natural processes.

“And I will show wonders in heaven above, and signs in the earth beneath,” say both the Old and the New Testament, acknowledging the interaction between cosmic and earthly reality (Joel ii. 30; Acts of the Apostles, ii. 19). Christ Himself acknowledges clearly the interdependence between happenings of the macrocosm and the microcosm when He says, “Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven¹.”

A serious seeker after truth must study spiritual doctrines and gain through them a more profound insight into the workings of the cosmos and the secrets of nature and man.

But the secrets of our own being can disclose themselves, and the Kingdom of God can become real, only if in this earthly existence we try to live truthfully. The earthly bridge between man and God is built of the many elements of truthful living.

¹ Matt. xviii. 18.

SCIENCE—by Renè Pontoise.

(Continued from Page 40).

through lower types. The nearest approach to ourselves is Cromagnon man, whom the Anthropologists place at 20,000 years ago. Unfortunately skulls bear no dates. It is not known from whence he came, and there is agreement that he had nothing in common with his immediate predecessor in Europe, Neanderthal man. So what we are asked to believe is that the world as we know it, with its Akhnatons, Shakespeares, Beethovens, Reubens, Goethes, Marconis, Faradays is the result, not of 20,000 years of evolution but of much less than half of that time. For it must be remembered that recent archaeological researches (the science which above all others is most likely to reveal our origins) shows that civilisation recedes more than 10,000 years. Can we believe that 10,000 years sufficed to convert Cromagnon man with his cave dwellings and stone implements into the cultured inhabitants of Ur? If we conclude that the quasi-human fossils, first acclaimed as the much sought “missing links” and then discarded are not man's direct ancestors, how then did man, as we know him, arrive?

(To be continued.)

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